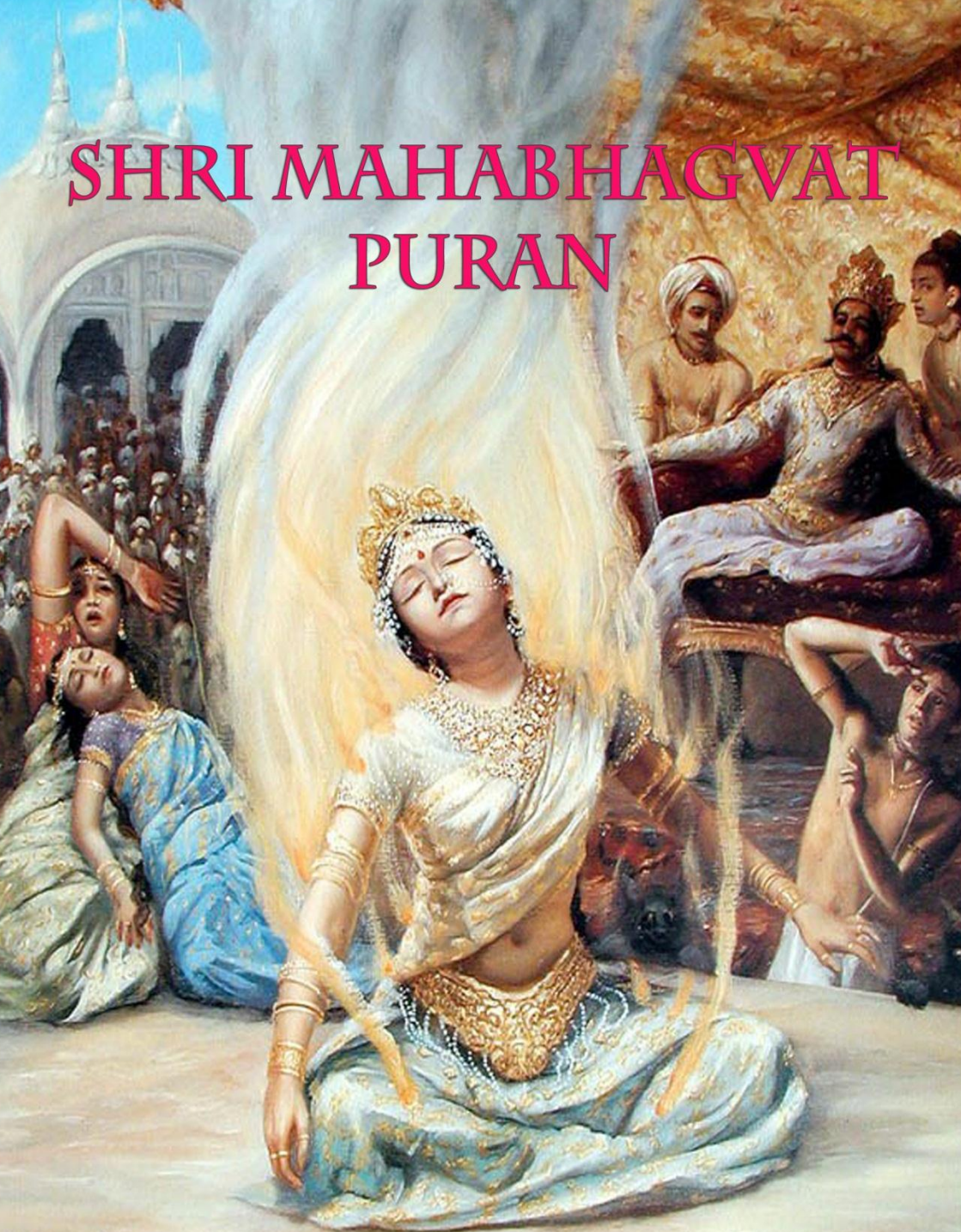


SHRI MAHABHAGVAT PURAN



PART 01

RAM DAS

ŚRI MAHĀBHĀGVAT

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Part – 01

ŚRI MAHĀBHĀGVAT

Introduction

This fragment of Mahabagwat Puran is of interest primarily because, that it contains the mythological history of the appearance of the Purana. In the 1st the chapter says that being seduced by Shaunaka and other wise men in the forest Naimisha announce the Puranas, dedicated to the magnification of the Goddess, Suta says about the innermost purana, called the Mahabagavata, which first Mahesha (Shiva) narrated to Narada, and then Vyasa to Jaimini. Further the sage says that, having not achieved satisfaction even after creation eighteen puranas, Vyasa wanted to become the author of the great puranas (Mahāpurāṇa), in which the essence (tattva) of the Bhagavati would be revealed. But because he did not know this essence, he went to the Himalayas to find her knowledge. There Vyasa gave himself up to severe ascetic feats and, pleased with his asceticism, the Goddess, being invisible, ordered him go to the world of Brahma-loka, so that he can find there desired knowledge. Upon arriving there, Vyasa appealed to the personified Vedas and asked that there is Brahman, to which the Vedas replied that, Bhagavati Durga and is Brahman. After this, the Vedas carried the hymn to the Goddess, and she appeared before Vyasa. To dispel his doubts, the Goddess became with him taking on your own different forms. Then she opened Vyasa Purana, called the Mahabagavata, which he found written in a

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thousand the petals of the lotus, which was under her feet. Thus, both say Suta, the Mahabhagwat became known to Vyasa.

It is said that even after writing the huge collection of voluminous scriptural texts unmatched anywhere in the world; Veda Vyas did not find peace at heart. So he went to the serene environs of the upper-reaches of the Himalayas to meditate. There he heard a divine voice ordaining him to write the Mahabhagwat. The voice was followed by a divine, supernatural vision in which, on the behest of the four Vedas which resided with the creator Brahma in a personified form, he had a divine vision of the holy feet of the cosmic Goddess, and these feet consisted of a divine lotus with thousand petals. This entire Puran was inscribed on them. The sight vanished and when Veda Vyas regained his worldly consciousness, the divine lotus with its inscriptions survived in his photo static memory, and he plunged head-on to write down what he saw. Thus, this Puran was revealed to him, and he wrote it down for posterity.

Essentially, this Mahabhagwat, glories Maha Puran extols the virtues and Omni-potency of the omnipotent, omnipresent and omniscient Goddess who represents the stupendous powers and dynamism of the cosmic energy which is creative and sustaining on the one hand as well as destructive on the other.

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The narration was first done by Lord Shiva to sage Narad, then by Veda Vyashim self to his disciple Jaimini, and finally by sage Sut for the benefit of 88,000 sages assembled at the pilgrim site of 'Naimi-Sharanya' with the purpose of hearing all the voluminous tomes of spiritual literature continuously at one place.

D M.Subash

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The myth of the sacrifice of Daksha and the appearance of Pith

Even more important is the myth contained in this fragment (4-12) about the sacrifice of Daksha and the appearance of the holy places of the worshipers of the Goddess. At first it is said that in the image of daughter Daksha Sati the Great Goddess incarnates herself, and this descent is her mercy towards Daksha, who previously performed her worship. Daksa, arranging his daughter's svayamvara, did not invite Shiva to her, because he did not recognize him as a god. But Sati did not want to marry anyone else, and when she put the garland on the ground that one, according to her desire, was on the neck of suddenly appeared Shiva, which provoked the anger of Daksha, who, however, was forced to resign himself. One day, when Daksha made a great sacrifice, he did not invite Sati and his son-in-law Siva there. However, the goddess, having studied about the sacrifice of her father, still intending to visit him. When Shiva for a long time dissuaded her from attending the sacrifice arranged by her father, Sati assumed the formidable appearance of Kali. At the sight of naked Kali, adorned with a garland of skulls, Shiva was horrified and tried to escape, but in which direction he would not go, Sati invariably met him in

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one of her ten manifestations (dasmahavidya). Thus, the Mahābhāgavat explains the appearance of a group of goddesses called Mahavidyas. The shaken god asks forgiveness from his wife and praises her. Then Sati safely goes to the sacrifice. In doing so, it creates a double (chayya-sati-"Shadow-sati"), which everyone takes as a real Sati and who enters the sacrificial flame; the goddess herself ascends to heaven. When Shiva learns of what happened, he believes that his beloved died and subjected the sacrifice to the rout, and then he takes Cha-Sati's dead body on his head and, after dancing, wanders on the ground. Seeing that the dance of Shiva threatens to destroy the universe, the gods are worried; then Vishnu dissects the body of Chhaya-Sati with his disc, and where his pieces fall to the ground, there is fifty-one pitha, the most sacred of which is Kamarupa. Narada calms Siva, predicting that Sati will be reincarnated and become his wife. Then God goes to Kamarupa to do devotion there, contemplating Sati's image.

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ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



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Chapter One The Glory of Mahabhagwat

Let the drop of nectar dripping from the sole of the holy lotus-feet of lord Ganesh destroy all the hurdles, interferences and obstacles. They (the nectar drops) resemble the nectar-drops effusing from the red-coloured flowers of Mandar (medicinal plant called swallow-wort) adorning the head of Devendra (Indra, the King of Gods) (1).

Which we say in practice: Pure Satatan Jagadamba Bhagwati. It is the original nature of this world. The same is the absolute Parabrahma and the same our god is also (2). The only Brahmas in the temporal rakshas are the creators of this world. Lord Vishnu is his guardian, and then I am called a stalker of this bite (3). She (Bhagwati) created this world out of her own free will and took birth to accept Lord Shiva as her divine husband, while Shiva did severe penances and austerities (Tapa) to get her as his divine consort. He then enshrined her divine, holy and august feet in his heart (as a mark of respect for her). Let that divine Goddess Bhagwati protect all of us (4)

Once upon a time at the holy site of Naimisharanya, Shaunak and other sages asked sage Sut who was the best amongst the experts in the Vedas, ‘Oh the wise one! Now describe to us that Puran which provides the happiness, joy and bliss of heaven as well as that of emancipation and salvation, which contains in detail the glories and the famous divine stories of Bhagwati, and by hearing which the 9-fold path of devotion and submission to the supreme Lord (called Navadha Bhakti) sprouts in the bosom of even those people who are devoid of divine wisdom and enlightenment (i.e. in the heart of very ordinary and mediocre people, the laymen) (5-7).

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Sage Sut said - 'This most secret and hitherto untold Puran which is called Mahabhagwat was first narrated by Lord Shiva to sage Narad. (8) In some ancient time, it was repeated by sage Veda Vyas most respectfully for the benefit of sage Jaimini who was steadfast in his Bhakti and was blessed with the virtues of devotion for the Lord. I am repeating the same for your benefit. (9)

All attempts should be made to keep it a secret and not disclose it to unworthy people. The good fortunes and luck that Brahmins and other elders derive by hearing it and reading/ studying/reciting it. (10) Even Lord Shiva is not capable of and able to describe the benefits obtained by doing so in hundreds of years. Then say, how can I describe (or list) them? For, this good fortune and benefit derived from it are limitless and measureless'(11). Hearing this, all the assembled sages were very astonished and most exhilarated. Those exalted sages once again requested sage Sut, who was the best amongst the experts in the knowledge of the Vedas, as follows. (12)

The assembled sages said, - 'Oh exalted sage! Please describe to us in detail the reason as to how and why that Puran, which is the best amongst the Purans, came to light on this earth. (13)

Sage Sut said - 'Sage Veda Vyas— who was a teacher and preacher par excellence of all the scriptures, who was the best amongst all those who were experts in the Vedas, who was well versed and steeped in Dharma (righteousness, laws of probity, propriety, noble and virtuous conduct), who was wise, erudite and enlightened, and who was most intelligent and a great sage— was not satisfied and contented even after composing the eighteen Purans. (14-15) When he was uneasy

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in this way, he thought of this Maha Puran which is the best amongst them all, and there is nothing superior to it on the Surface of the earth. It contains the essential truth about Bhagwati and her elaborate fames, renown's and glories. (16) 'Without the knowledge of the essence of the Goddess' truth and reality, how will I be able to describe it?' Worrying thus, he became very remorseful and frustrated. (17)

[Note--Sage Veda Vyas realised that in order to attain mental and spiritual peace he had to narrate the glories of the divine Goddess, but those glories were so stupendous and profound that they appeared beyond the reach of the erudite sage. It's such a great wonder that a person who has such stupendous and prodigious memory and writing skills as to describe the eighteen Purans and classify the voluminous Vedas should find it difficult to describe one Puran. Perhaps this has been emphasised here to indicate the importance and greatness of this Puran.]

The supreme and essential truth and reality about her is not fully known even to Maheshwar (Lord Shiva) who is the most wise, erudite and enlightened one; so it is very difficult for others to know about it'. (18) Thinking thus, the most intelligent and wise sage Vyas—who was eager to have devotion for Goddess Durga—went to the Himalayas and did severe Tapa (austerities and penances) there(19). Pleased with his Tapa, Goddess Sharwani—who is benevolent and kind towards her devotees— spoke to him from the sky in an invisible form, (20) 'Oh great sage! You must go to the abode of Brahma where all the Vedas are present. You will come to know all about my supreme truth and essence there. (21)

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When the Vedas will pray to me, I shall manifest myself there, and then I shall fulfil whatever you wish'. (22)

Thereafter, as instructed by the divine voice in the sky, Lord Veda Vyas, went to the abode of Brahma. There he bowed before the Vedas to show his respect and asked them— 'What is the immortal stature called 'Brahm Pad', or the supreme destination for the soul?'. (23)

Hearing this humble question from the sage, the Vedas replied immediately one by one as follows— (24).

यदन्तःस्थानि भूतानि यतः सर्वं प्रवर्तते ।

यदाह तत्परं तत्त्वं साक्षन्द्वगवती स्वयम् । ।२ प । ।

Rig veda said - 'All the creatures are established in her, the whole world is produced from her, and she is called the supreme and absolute Truth and Reality in creation. She is known as Goddess Bhagwati' (25).

या यकैररिल्लेः सर्वरीश्वरेग्नव्य स मज्यते ।

यतः प्रमाणं हि वयं सैकश्वा भगवती स्वयम् । ।२ ६ । १

Yajur Veda said— 'She is worshipped by performance of various fire-sacrifices and other religious rituals. We are the witnesses and proofs of it. She is known as Bhagwati, and she is the only one of her kind (i.e. she has no parallel)' (26).

क्वदंक्लितंमृर्वैश्वर्यो णमैर्योश्मि ।

ययेदं भासते वश्व सैका दुर्गा जगन्मयी । ।२ ७ । ।

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Sam Veda said— 'She bears the entire world, the Yogis (ascetics) concentrate and meditate upon her, and the world has been brought to light (i.e. created and manifested in visible form) because of her. She is known as Durga who pervades uniformly in the whole creation' (27).

यां प्रपश्यन्ति देवेशी भक्तयानुग्रहिग्नये जनाः ।

तामाहुः परमं ब्रह्म दुर्गां भगवती पुमान् ॥२८॥

Atharva Veda said— 'Those on whom the Goddess is kind and benevolent have the opportunity of having her Darshan (divine, august sight), and are bestowed with devotion. The people call that Goddess as Bhagwati Durga, who is also the supreme Brahm personified'. (28).

Hearing the solemn affirmative words of the Vedas, Satyawati's son Veda Vyas determined conclusively that Bhagwati Durga is indeed the supreme Brahm personified (29).

The Vedas said to him once again, 'We shall show you personally what we have just said so that you can verify the truth yourself' (30).

Saying this, all the Vedas began praying to the supreme Goddess who is an embodiment of supreme and eternal bliss, is pure and uncorrupt, and encompasses/incorporates all the Gods and Goddess in her single self (31).

The Vedas said— 'Oh Durga! Be benevolent and gracious on the whole world. Oh the supreme One! You have, out of your own free will and relying on your own ability, potentials and powers, created Brahma and other Gods of the Trinity (i.e. Vishnu and Shiva) for the purpose of the creation, sustenance

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and annihilation of the whole world respectively. That is why there is no one who has created you. Oh mother! Who in this world is ever capable of (literally has the power of) describing your virtues and qualities which are beyond the reach and comprehension of the mind and intellect (32).

Lord Vishnu is able to slay the most formidable of the demons in the battlefield and thereby protect the three worlds (i.e. the heavens, the terrestrial and the subterranean worlds) from their tyranny and torments due to the powers and potential effects of his worshipping you. Even Lord Shiva had been able to drink the horrible and scalding poison that had the potential of destroying all the three worlds by invoking the blessings and by enshrining your holy feet in his heart (which acted as a shield to protect him from the horrifying effects of the poison). Oh Ambike (mother) who protects the three worlds! How can we (the Vedas) ever describe your divine and famous legendary stories and glories (33).

You assume the body of the Sagun (i.e. visible, manifest, qualified and with attributes) aspect of the supreme Purush (the male aspect of Nature; the Virrat Purush; the macrocosmic gross body of creation) in this world by the virtue of your own qualifications (potential powers) and by using your own deluding powers called 'Maya'¹ (the deluding powers that keeps the world enthralled). You are established in this world as two vital powers known as 'Gyan Shakti'² (i.e. the powers, potentials, authority, strength and respect that come with truthful knowledge about the reality and essence of anything; the powers and potentials that are natural

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accompaniment of wisdom, erudition, sagacity, scholarship, enlightenment), and the ‘Kriya Shakti’³ (i.e. the powers and authority for doing various deeds, the strength for achieving success in any endeavour, the ability to enjoy the results of doing such deeds and actions taken by the creature; the word also refers to being active and enterprising, and the opposite of being lethargic and indolent).

This virtue activates, infuses Life into and keeps this mundane and humdrum world around us moving. The people of this world come under the deluding spell of your Maya and are led to believe that the same supreme universal cosmic powers or energy of creation represented by you, and which has manifested as the Atma or soul of all the creatures, have a male or a female form though all these forms have the same Atma in them. This is because of the misleading concept called duality. [That is, it is you who manifests as both the male as well as the female aspects of creation, and therefore there is no basic difference between any two persons, though the ignorant ones do not realise this non-dual secret of creation and treat a male and a female separately]. Oh Ambika! We pay our obeisance to you (34)

[Note--1Maya--It is a word which has two parts, Ma + Ya. ‘Ma’ means ‘to measure, mark off, by any standard; to show, to exhibit, to display; to infer, to conclude; to be formed, built, made of’, while the second part ‘Ya’ means ‘this or that’. ‘Ma’ has a negative connotation. Therefore, the composite

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word Maya means neither this nor that; anything that is not real; that which is deluding, illusionary, deceptive, mirage like and deceitful, and is caused by the ignorance about its truth and reality; something that has no substance or pith; displays no certainty and leads to wrong inference. The term Maya is used to define all these phenomenon. Hence, Maya is a synonym used for all that is deceptive, faulty, false, deluding, ignorance based, illusionary, imposter, deceitful, invisible and super-natural; all that which has no reality or substance; all that is hollow. It creates hallucinations in a creature's mind leading him to believe that what he sees is the truth. It is the deluding and magical

Powers of the supreme transcendental Lord that hides the reality and creates an imaginary world of deceptions and misconceptions Maya has three basic constituent qualities. Hence it is called 'Trigunmayi' i.e. one which has the three Gunas or qualities. These three Gunas or qualities are— Sat, Raj and Tam. 'Sat' is the most auspicious, virtuous and noblest quality in a man and raises him to a high moral and spiritual pedestal. It marks predominance of righteousness and the highest standards of spirituals and mental evolvement leading to high thoughts, noble actions and righteous behaviour. 'Raj' is the medium quality in a person, and it is marked by worldly passions, desires, yearnings and greed. It makes a man more worldly than spiritual. 'Tam' is the third and most lowly of the three qualities and is used has a synonym for darkness and evil. Obviously, 'Tam' means ignorance, delusions and

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all the forces or qualities that are evil, mean, lowly, miserly, wicked and base. They pull down a man from high pedestal and virtually dump him in the dust yard of creation to rust and decay.

These three qualities together, in various permutations and combinations, decide the innate nature of a man. The greater presence of 'Sat' makes a man nobler as compared to a high ratio of 'Tam' which makes him wicked, pervert and evil.

Various proportions of these qualities will therefore produce innumerable varieties of creatures having different temperaments, thought processes, behaviours, demeanours and mental setup in this world.

When a man understands any 'Truth' after rigorously examining the 'truthfulness' of that truth, when he has established the veracity of facts, he believes in it more firmly and more convincingly. No matter what other people tell him about the truth being not the correct or the whole truth, he would not listen to them, simply because he has verified the facts for himself, he has witnessed the truth himself, he has logically eliminated all falsehoods to deduce that what he knows is the 'truthful Truth'. His Truth is based on rigid and solid foundation; he is unwavering and steady in it. If he is steadfast and convinced in his knowledge, no matter how much ignorance and delusions (Maya) try to push him away from the absolute 'Truth', he will remain steadfast and unwavering in it. There will be no doubts and confusions in his mind.

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The basic idea here is that Maya is like a transparent sheet which covers the supreme 'truth' in the creation. Since it is transparent, it assumes the attributes of the truth that it covers, because for all practical purposes an ordinary man is unable to see that veil because of its transparency. This is a simple way of understanding what is called 'illusion and Maya vis-à-vis the Truth and Reality'. Maya nevertheless hides the truthfulness of the Truth, and instead lends its own attributes and characteristics to that Truth known as the 'Nirgun Brahm' by the Upanishads when the latter is observed through this veil, while at the same time assuming the glorious attributes of Brahm itself. So ignorant fools think that the Maya is the real thing, whereas they are actually seeing the 'veiled truth' as observed through this covering of Maya, because the actual 'truth' is hidden from view by this transparent sheet which has lent it its own colour and hue to it. As a result, that Nirgun appears to have some attributes, and it thereby becomes 'Sagun', or the one with attributes and characteristics, by the interference of Maya.

We can understand this phenomenon how the Maya of the Lord has created this vast canvas of creation with a simple example. A painter wishes to paint a landscape. He starts with a pure white canvas, and using his imagination and powers to visualise a magnificently beautiful scene, he starts painting with numerous primary colours and then goes on mixing these colours to produce umpteen numbers of colours of varying

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hues and shades. Besides the colour, he continuously adds a stroke here and a brush there as he tries to reveal on the lifeless canvas the conception of life as he visualises in his mind; he is never satisfied with his work and goes on and on endlessly adding colours and lines to the canvas. The result is most astounding and stupendous to behold. But still the painter is not satisfied; so the net result is that the canvas gets being redone over and over again, and layers after layers of lines that had been made and erased, of paints that had been painted over numerous times, of shapes and figures that had been visualised, rejected and reconceived and placed on the canvas only to make the painter uneasy about them. In short, the basic canvas that was pristine pure at the beginning has been reduced to scrap! The painter then keeps it aside or if totally disgusted with it, he may throw it in the garbage bin.

This all but sums up how the supreme Lord creates, develops and concludes the creation. The clean white canvas represents the Satwic qualities with which the Atma starts out. The painter is the supreme Lord or Brahm, the landscape he imagines is equivalent to Maya because it has no actual existence but is imagined by him, and he is so skilled a painter that once the painting is ready, the scene that is depicted on the canvas appears to be very real and live, creating an illusion of the grandeur of the actual thing; this is a deception because the painter has used his imagination as the subject of the painting, but an ignorant man who is not aware of this fact would believe that the painting has been inspired by some

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actual landscape that the painter must have seen somewhere. As a matter of fact, it might also happen that the scene does actually exist, but the painter has added touches of his own imagination to add vibrancy and colour to the scene about which the observer is unaware. The scene and the 3-dimensional landscape is equivalent to the creation and the colourful Nature. The paint and the primary colours used by the Lord during the process of creation to make it vibrant and lively are the different Gunas (virtues, qualities and characteristics), the various Vasanas (desires and passions) and Vrittis (inherent tendencies and inclinations of a creature; his nature and temperaments) as well as the Tattwas (elements) which are fundamental to and inseparable from creation. The innumerable varieties of shades of characters, virtues and qualities that are present in the creature represent these myriad colours that the creator uses to paint his creation. Until at last the Lord stands back and is stumped at the Frankenstein Monster that he has unleashed! Then he decides to call it quits, and this is equivalent to annihilation of the creation. But as a painter he cannot sit quiet; and so starts the process once all over again!

Supposing the painter did not add his own name to the painting, or he had added a pseudonym. Then in such a case, there would be conjectures about his identity, leading to so many theories and debates. Then some wise man would look up the archives and dig up some evidence about who he was.

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This is exactly what happens here in the case of creation—no one knows for sure who that creator is, what is his name, etc. Some wise and enlightened man came to unearth the truth about him, and he tried to tell others in the words he could muster. This is how the great maverick Lord has been known and recognised by us. When his glories are sung, it is actually praising the great painter for his skills and the matchless heritage that he has created for us to cherish and behold

The colours ‘white’, ‘red’ or ‘dark’ and the various shades created from them are only symbolic of the innumerable variations in which the basic qualities can combine to produce countless number of characteristics and virtues and behaviours that give individuality to millions and millions of creatures. These are simply metaphors only meant to explain and help visualise certain things, and therefore should not be taken too literally as meaning that dark skinned people are sinful and pervert and worthy of condemnation, or that fair skinned ones are all righteous and noble, for just the opposite is witnessed daily in our lives. Shakti--2Gyan Shakti is the power, strength and empowerment obtained as a result of acquisition of knowledge, wisdom, erudition, enlightenment, sagacity, scholarship and expertise. It is called ‘Gyan Shakti’ simply because merely wish and determination wouldn’t suffice if a person does not have the required knowledge and skill, the expertise and wisdom to accomplish his objectives successfully. 3 ‘Kriya Shakti’ is the actual ability to carry out his plans to their successful completion, i.e. to do deeds, to take actions and enter into enterprise, because simply sitting

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and procrastinating endlessly wouldn't give success unless there is assiduous activity and diligent effort, no matter how wise a man is and how determined he might be.]

The supreme transcendental Brahm is without a dual form of a male and a female. The first desire/wish that originated in Brahm that resulted in the creation of this vast cosmos was due to you and it was an exhibition of your potent but subtle powers. The cosmic, supreme creative energy that initiated the first process of creation split or divided it into two aspects—the male and the female—for the express purpose of creation, relying exclusively on your strength. [It is you who injected that vital, all-important initial spark which started off the chain reaction resulting in the creation of this vast cosmos]. That is why the supreme Brahm is also regarded as being an embodiment of Maya and its stupendous powers and potentials. (35)

Wise and knowledgeable people come to the conclusion that the hail—which is formed by the crystallisation of water vapour—is basically nothing else but consisting of water molecules. Similarly, on seeing this vast, complex and myriad world, one realises that it is nothing else except the supreme Brahm manifested in its various forms and infused with the supreme cosmic energy called 'Shakti' which empowers and actually makes that Brahm do anything at all. Further, it logically leads to the conclusion that the concept of the Supreme Brahm as the Male aspect of creation in its first manifestation as the Viraat Purush (the macrocosmic gross body of creation from which the rest of the visible world gradually unfolded) is also a result of illusion created by your

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deluding powers called Maya which created the sense of duality in the first place. That is, the Viraat Purush--or the male aspect of Nature or the macrocosmic gross body of the soul-- is nothing else but an entity that is one of your revelations as the supreme Shakti (36).

The six 'Chakras'¹ (the subtle energy circles or centres) present in the human body enshrine the six majestic and glorious powers that the human beings possess², such as the creative powers represented by Brahma the creator etc. — they (i.e. these six powers represented by their respective chakras) attain the oneness with the supreme Brahm (i.e. they coalesce or merge with the parent source of creation) at the time of conclusion of the world relying on your (Goddess's) strength and powers. Hence, oh Shive (literally, the divine consort of Lord Shiva), Lord Shiva himself and all other Gods do not have their own independent powers, majesty, glory and potential. Rather, they depend on you (i.e. the majestic powers that the different Gods possess are delegated to them by you; they are cantered in you and not in them though they appear to possess them). Oh Goddess! It is your holy feet that are worshipped by all the Gods in the three worlds. [These three worlds are the celestial, the terrestrial and the subterranean worlds. In other words, your holy feet are the only worshipable entity in this creation]. Oh Durga! Be benevolent upon and pleased with us'. (37)

Sage Sut Said –

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'Being thus honoured and prayed to by the Vedas, the truthful and eternal mother of the world, called Jagdamba, who is also named as Sati, revealed herself. (38)

Bhawani - who resides in the bosom of all the creatures in the form of a divine light of consciousness— revealed herself out of her own free will to destroy the doubts, confusions and perplexities of Veda Vyas (39).

Her divine form effused with the dazzling splendour of thousands of suns; her divine radiance resembled millions of moons; she had thousands of arms; she was armed with divine and magnificent arms and armaments (40).

She was adorned by radiant, bright, decorative paraphernalia; her body was smeared with a cream from which emanated a divine fragrance; she was sitting astride on the back of a lion, and occasionally it appeared that she was sitting on a corpse instead of the lion. (41)

She had four arms; the complexion of her body was like a newly formed cloud; she changed her form every moment— sometimes she appeared to have two arms, sometimes four, at other times ten, or eighteen, or hundred, or countless arms. She was with a divine, stupendously magnificent and glorious form each time. (42-43)

She suddenly assumed the form of Lakshmi (the divine consort of Lord Vishnu and the goddess of wealth) sitting on the left of Vishnu; sometimes she looked like Radha with Krishna. (44)

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At other times she appeared like Saraswati (the goddess of knowledge and wisdom) on the left of Brahma, or like Gauri (Parvati) sitting to the left of Shiva (45).

In this way, the all-pervading Bhagwati, who was a personified form of the supreme Brahm, revealed herself in various forms, and dispelled all the confusions and doubts of Veda Vyas (46).

Sage Sut said that in this way, the son of sage Parashar that is Veda Vyas, had a divine vision of Bhagwati and realised that she was another form of the supreme Brahm. This made him feel relieved; he felt delivered or freed from doubts and confusions arising from ignorance and delusions, and was instantly liberated from the fetters that shackle a man to this humdrum life in this deluding world (47).

Thereafter, realising the wishes of Vyas, Goddess Bhagwati showed him the divine lotus present (or marked) on the sole of her feet (48).

Sage Veda Vyas saw this Puran called Mahabhagwat written in divine letters (alphabets) on the one thousands petals of that lotus marked on the Goddess' feet (49).

Oh Brahmins and elders! Then he bowed his head in reverence before her and prayed to her in many ways. He felt most satisfied, contented, fulfilled and grateful. Then he went back to his hermitage (50).

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He brought to light (i.e. preached, wrote, and published) this holy and divine glories Maha Puran called Mahabhagwat exactly as he had seen (witnessed) it in the lotus present in the sole of the holy feet of the Goddess. It was written in divine letters (alphabets) (51).

He narrated this Puran to me with a lot of affection, and having heard it attentively, I had enshrined it in my heart (i.e. I had learnt it by heart). Now I shall most affectionately and earnestly narrate that Puran to you in detail. You must attempt to keep it to yourself, i.e. you should not tell it to unworthy people (52).

Thus ends the first chapter called The Glory of Mahabhagwat of Mahāpurāna Śrī mahābhāgavat of Mahārṣi Veda Vyāsa.

ŚRI MAHĀBHĀG VAT

Chapter Two

The gods of trimurti help the mobility

Suta said: After listening to the numerous Puranas, Jaimini, a bull among the wise, having performed the earthly obeisance, Vyasa inquired with reverence. (1)

Jaimini said: O best among all the experts of the Vedas, worshiping you, O bull among the wise men, In the world, there is no more worthy publisher than you, oh-wise (2). Hearing the most holy legend from your mouth-lotus, oh muni, I'm satisfied, I'm satisfied, I'm happy, no doubt (3). Now another thing I want to hear is that i have been in my heart for a long time - by you, in brief, the unveiled, unsurpassed legend of the greatness, which is Durga, the eliminator of the hard-to-overcome sorrows, the firstborn of beings, mother of the three worlds, eternal, having the nature of being-consciousness-bliss, Whose feet are lotuses, difficult to reach for Brahma and other [gods], the Lord of the universe in the guise of a corpse holds on his lotus breast(4-6). I did not have any satisfaction; [therefore] now in detail tell the Puranas, o great destiny, to worship you, o bull among the sages. Who after hundreds of births is an elusive human body i found it and did not hear it, it's vain life(8).Who after hundreds of births is an elusive human body i found it and did not hear it, it's vain life(8).

After hearing his words, Vyasa, the son of Satyavati, Praising the tiger among the sages of Jaimini, answered him. (9)

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Right! Right! O Jamini, you are full of devotion and knowing, O dear, for the good of questioning now.(10) Because [the tale], which is heard, people do not get birth more on the ground, mortals, even those who have accomplished great sins, 43 and devoid of devotion and dharma,(11) hearing this, the wicked are cleansed from the sin of killing the brahmana44 and other [sins], you want to hear it yourself, so you are lucky! (12) Until then, all sins, beginning with the killing of the brahmana, [hang] on it, for now a story about Durga's deeds will not enter his ears, oh wise. (13) If even a person who has committed one hundred sins listens to this,

Then at the sight of it the king of Yama, leaving his staff, falls at his feet. (14) Who is able to tell an incomparable legend about the greatness of the Goddess, O sage? Even Shiva could not tell him with his five lips46. (15) Shambhu in the Varanasi area seeking to liberate people her great mantra with the mouth of a guru (16) suddenly appearing, the taraka brahma called, in the ear whispers and great liberation, which is called nirvana, bestows47. (17) She is one seed of all mantras, a brahmana seer48 Jaimini, The granting state of nirvana, liberation. (18) All her local mantras, oh wise, The Vedas were called the dominant deity, granting liberation. (18) All her local mantras, oh wise, The Vedas were called the dominant deity, granting liberation. (19) In order to grant liberation to hares, mosquitoes and other living things creatures, whatever is on earth, Shambhu in the city of Varanasi. (20)

Durgeti taraka brahma - he whispers in his ear. Listen carefully, O Jaimini, the best among muni, (21) I will tell in details an incomparable legend about the greatness of Durga, [Sounded] in the conversation of Shiva and Narada, purifying

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from the great sins. (22) On Mount Mandara⁴⁹ all the gods gathered Seers and Gandharvas - all met there. (23)

On this beautiful, best among the mountains, covered with various trees, In the area where it grew joyful with the fragrance of the blossomed flowers, (24) Near the summit of Sumeru on Mount Mandara Seeing the one seated Mahadeva, the great seer Narada-muni, (25) Krishna, began to ask, humbly folding his hands.

Narada said: O revered by the three worlds, Lord of the Gods, shedding mercy upon their admirers, (26) You are the best among the knowledgeable, pure soul, called Brahman, In fact, you know the truth, O Supreme Lord, (27) Which is not familiar to other gods and rishi, o Miroderzh. The Ganga, which cleanses the three worlds, you wear with reverence on your head, (28) and you saw the beautiful Month, you decorated your head with it. Tell me, O all-knowing, what I'm asking you today, (29) what deity you honour, asceticism [top], about Maheshwar, You, like the Blessed Vishnu and Brahma, are the worlds ruler. (Thirty) He who worships them with devotion is given the highest position, which your words in the world cannot be described. (31) So who are people like you, who are regarded as their deity? That must necessarily be known to me, tell me this, full of compassion! (32)

Vyasa said: After hearing his words, Mahadeva, again and again Reflecting, the next one answered him, O Jaimini, a bull in the middle of a muni! (33)

Sri Mahadeva said: What you ask about, dear, is the highest secret, not subject to divulgence, O child, so how can I tell her, O bull of the wise men! (34)

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Vyasa said: After these words, the God of the gods Narada, who stood there, folded his hands, turned to the Lord of the Worlds, Lord Narayan: (35) "Compassionate to the worshipers [Blessed], God of the gods, MahesvaraNe wished to talk about what deity he honours . (36) And thou art right, O Lord of the gods, merciful to those who worship you!"

Sri Narayan said: What is the matter to you before, oh dear, we are your deities! (37) While honouring us, you will be awarded the highest position. What do you need in our deity? (38)

Vyasa said: After listening to what he had said, the best among the sages, too, was to praise the words of the hymns of Shiva and Vishnu, folding their palms. (39)

Narada said: Be merciful, O Lord of the universe, O God of the gods, be merciful, O Narayan, Vasudeva, Be merciful, O, whose body shines with all ornaments, have mercy at home, oh, whose body is colored by Kaustubha! (40) Be merciful to me, O Holder of the Ganges, O granting shelter, being rancorous, o having a disk with your weapon, O best! Have mercy on me, O Lord of the universe, O clothed in the directions of the world, 53 have mercy on me, O Lord of peace, the owner of the club! (41) The worship of the Destroyer-Tripura, 54 the Deceased-asura-Kansu55, the Asuras-Asunci-Andhaki56, the Life-deprived-Trinavartu57, (42) The Worship of the Five-and-One58 and the Vishnu-worship, the worship-Assigned-on-Garuda59 and the Seated-on- !! (43)

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Vyasa said: At the sight of the best of the divine seers, 61 thus exalting this image,

The blessed Vishnu spoke to Maheshwar. (44)

Vishnu said: O God, this devoted, knowing and humble son of Brahma You ought to bestow upon your grace, admiring their followers! (45)

Vyasa said: Mahesvara, after hearing the words spoken by Vishnu, "It's good for you!" - said, showing compassion for his admirers. (46) Then again Mahadeva, the God of gods, the source of mercy, Possessing great knowledge and a wise Narada began to inquire. (47)

Narada said: By worshiping you, as well as Vishnu and Brahma, the master of the universe, Indra and the other Preservers of the world 63 have reached the highest position. (48) About that full and eternal deity that you honour, about him tell me, O Lord of the Gods, if you are attracted to me! (49) If the one whose grace you have gained such great power, you will call me, oh God, then it will be a loan to me. (50) Vyasa said: Saint Narada, the best among the wise men, who speaks such words, Shankar, Lord of the Yogis, first immersed in contemplation 64, constantly in the heart contemplating the lotus feet of Sri Durga, which is the supreme full Brahman, began to proclaim with a pure soul. (51)

Thus ends the second chapter called The gods of trimurti help the mobility of Mahāpurāna Śrī mahābhāgavat of Mahārṣi Veda Vyāsa.

Chapter Three

The World Execution

Sri Mahadeva said: The one that the root Prakriti, the pure and eternal Mother of the world, and there is first-sighted Brahman, and she is our deity, (1) as for this Brahma, so for this Janardana, So for Maheshvara, the creation, maintenance and destruction of the producing. (2) Thus, that Maheshwari is the creator of myriad myriad [Brahm, Vishnu and Shiv], Living in the numerous universes arising from the Brahma's egg, and [producing] creation, maintenance and destruction 65. (3) Not having an image, she, the Great Goddess, gently takes the body. She creates the universe, she supports it (4) and at the end it destroys, and she plunges it into error. 66 She is in full [manifestation], her own games [indulging in] 67, was once the daughter of Daksha, (5) and also the daughter of Himavan, and also his parts of Lakshmi And Saraswati, the wife of Vishnu, and Savitri, [belonging] Brahma 68. (6)

Narada said: If, O Lord of the Gods, you feel favor to me and unsurpassed love, Then tell me, Lord, in detail, about the wise, (7) About how the full Prakriti became once the daughter of Daksha, And Hara has got into her wives, having the nature of Brahman, (8) And how, then, was born in the house of Himalaya by his daughter, And as Trekhoky, Mahadeva, again found her, (9) And how she gave life to two mighty and valiant sons: Six-faced Kartikeye and Elephant Ganesha. (10)

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Sri Mahadeva said: Before in the world of this there was no sun, no moon, no stars, There was no change of day and night, no fire, no side of the world, (11) No sound, no touch, no other [tanmatr], no fire and no other [great essences] 69 , "That is Brahman, " so in Sruti this single being is called, (12) What is a single Prakriti, having the nature of being-consciousness-bliss, Filled with pure knowledge, eternal, indescribable words, indivisible, (13) Difficultly accessible to yogis, all-encompassing, unknowing sorrows, Filled with eternal bliss, subtle, qualities of gravity and other [alien]. (14) Once she had a desire to create, And even without an image, the highest Prakriti of his own free will adopted, (15) Shining like a smear of antimony, with a beautiful face, like blossoming lotus, Four-armed, with ruddy eyes, with her hair loose , clothed in side of the world , (16) A lover with a high and full breast, seated on a lion , Then, of his own will, from his gunas sattva, rajas and tamas - (17) She made a Purusha, devoid of consciousness 74 . Appeared to the light of Purusha seeing, having the nature of the three gunas, beginning with Sattva, (18)

Her desire to create in him, she invested. Then from him, full of Shakti, the ruler of the three gunas, (19) three husbands were born: Brahma, Vishnu and Shiva. However, the creation did not happen, and, seeing this, she (20) in two parts divided Purusha: the jiva and the highest [Purusha], and divided into three parts according to Prakriti's own will: (21) Maya, Vidya and the supreme [Prakriti] - so she became three-part. Maya, blinding people, sets in motion [wheel] whirlwinds degenerations, (22) The same, which is the original force of the parapena, is considered the highest [Prakriti], And that [Vidya] that has the nature of knowledge of truth, stops [the wheel] twists and turns of rebirths. (23) Created by the Maya jiva, she was filled with love, oh muni, And

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Surrendering to her, those men rushed to the senses, (24) O tiger among the wise men, enchanted by that Maya then. And that third, higher Vidya, divided into five parts: (25) Ganges, Durga, Savitri, Lakshmi and Saraswati.

That full Prakriti, the Mother of the World, who became visible, drew a speech To Brahma, Vishnu and Mahesvara, prompting them to create one after another:

"For the sake of creation, you were created before me by your own will. (26 - 27) Do it, great things, according to my desire. Brahma let him create beings moving and motionless, (28) Diverse species, in an incalculable array, [no one] restrained. Vishnu, however powerful, let him guard [them], (29) Killing those who throw the world into trouble, among the warriors first. And Shiva, overcome by the tamaguna, at other times this whole universe (30) Destroy, when the desire is born from me. To each other in the fulfilment of three deeds, beginning with the creation, (31) Come to help you, three husbands. I, having divided into five beauties, starting with Savitri, (32) became your wives; I will entertain myself as I please. Also, becoming women in creatures of all kinds, (33) I will create a variety of creatures at their discretion.

O Brahma, you create people, as I said, (34)

And now the creation will not be continued otherwise. Having said such words to them, that is Mahavidya Prakriti, higher than the highest [residing], (35) She herself disappeared in front of Brahma and the other [gods]. 84 After hearing her words, Brahma started the creation of the world. (36) In order that the full Prakriti can be found in his wife, self- Mahesvara began to worship her, selfless devotion. (37) Having told about it thanks to the eye of knowledge, 85 Vishnu, the supreme Husband, He also gave himself up to asceticism in order to get it. (38) Learning of this, the Blessed Brahma,

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leaving the creation, unflappable, The same person, enamoured of asceticism, turned to asceticism. (39) And when these three thus worshiped her, Prakriti herself For the sake of testing their [staunchness] in asceticism to them was, (40) Having assumed a fierce look, leading to the excitement of the brahmandu. At the sight of her Brahma, shaking with fear, turned away. (41) She was face to face with him, forcing him to turn away again, and so four times on four sides she appeared before him, (42) and he becoming four-faced, 86 frightened, leaving aside and trembling with fear, he flew away. (43)

Then she, with a great horror prompting, went to where Vishnu, the Highest Husband, self-created, selfless asceticism. (44) At the sight of it, he was also frightened, Thousand-headed, thousand-eyed, thousand-faced Male, (45) Leaving the devotion, with closed eyes, he plunged into the depths of the waters. Thus, interrupting the asceticism of these two, she, threatening to reproach, (46) was in the presence of Maheshi, but from contemplation to turn away He could not bear it. (47) Thanks only to his wisdom, recognizing in her Prakriti, a formidable guise, Yavivshuyusya in order to test it, samadhi was immersed Jara. (48) The Bhagavati, the highest Prakriti, pleased with it, Full, Girishu found in the heavens, taking the form of the Ganges. (49) His own part of becoming Savitri, because of this before the promise **The goddess has found the husband of the Creator. Then, becoming our own parts (50) Lakshmi and Sarasvati**, she found Vishnu as her husband, oh wise. Then Brahma, the progenitor of the world, whose samadhi was violated, (51) Having created the essence, [including the great] essence, beginning with the earth, about the wise, In a moment he gave ten sons to the power of thought: (52) **Marici, Atri, Pulahu, Kratu, Angirasa, Praketasa, Vasishtha, Narada, Bhrgu (53) And Pulastia** - all these ten are equal to each other, oh wise. He gave life to the lords of creatures, beginning with Dakña, to people, (54)

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Sandhya, the thought of a born daughter, and Kame Manobhava, In order to

plunge men and women into temptation 91 in heaven, on earth and in underground world . (55)

He himself instructed to perform duties to the husband, called the Kama, and five flower arrows and a flower bow (56) In order to enchant all creatures, Vladyka presented him creatures. After this, Brahma divided into two parts his own body, (57) and from the left half a beautiful woman was born, named **Shatarupa**, And from the right half came **Swayambhuva Manu**. (58) He married his charmingly smiling beauty, Pierced by five flower arrows of Kama. (59) In the womb of Satarupa three daughters and two sons. Then Manu Svayambhuva, o the sage, started. (60) **Akuti, Devahuti and Prasuti** - these are the daughters, Priyavrata and Uttanapada are sons. The Best of the Divine Seers (61) **Akuti** gave his wife **Ruci**, the middle [daughter, Devahuti] - **Kardama**, And the third daughter, Prasuti - gave Daksha. (62) Kardama gave birth to nine daughters from Devahuti, Starting with Arundhati , who became the wives of Vasishtha and the other [seers]. (63) Daksha also had fourteen daughters: **Aditi, Diti, Danu, Kashtha, Arishta, Suras, Timi, (64) Manu, Krodhavasha, Tamra, Vinata, Kadru, Matchmaker, Bhanumathi** - these are their names. (65) [Of] the matchmaker he gave in the Agni's wife, and [the other] thirteen - **Kasyapa**, And Kashyapa from those wives of offspring of diverse species (66) Born, and this offspring was filled the whole world.

Thus the Blessed Brahma created this universe. (67)

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He was found by his husband, the Goddess Prakriti, oh wise, becoming his part [Goddess] Savitri, whom all brahmanas worship during the three sandhya. (68) Also as a part of becoming [goddesses] Lakshmi and Saraswati, She in the course of her games found her husband Vishnu, the keeper of the three worlds. (69) So you, Brahma and Vishnu, became attached to worldly things, And Siva was the great yogi, her own eyes, the supreme Prakriti (70) Aspiring to its full image [to get] a wife, the best of the divine seers. And when Shambhu imposed penances on himself, the highest Prakriti, Mother of the world, being supportive, turned to him a speech. (71)

Prakriti said: What is your desire, O Shambhu, a gift from me, and I will present it with great joy to him, revered by asceticism. (72)

Shiva said: Before you, pure Prakriti, in your five beautiful manifestations she found us, Brahma, Vishnu and Mahesvara. (73) One of his part becoming Savitri, you have found your husband the Creator, and with your other parts becoming Lakshmi and Sarasvati, you have found Vishnu. (74) But for me you yourself, O highest, full of Prakriti, Marry, finding a birth somewhere, indulging in their own games. (75)

Prakriti said: I, full of Prakriti, will be your wife, born fraudulently in the enchanting guise of the [house] Daksha, the lord of the creatures. (76) When, in pride, to me and to you Daksa will show disrespect, then blinded by his own part, (77) deceptively I will go back to my highest abode, And then our time with you will come, Maheshwara, (78) And you cannot find peace anywhere Saying such words to Mahesh, Prakriti, the Highest Lady Disappeared, the best among the wise, and rejoiced in the heart of Hara. (80) Re without me. Such a great love will be between us. (79)

Thus ends the third chapter called The World Execution of
Mahāpurāna Śrī mahābhāgavat of Maharṣi Veda Vyāsa.

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Chapter Four

The birth of Sati and her marriage with Shiva

Sri Mahadeva said: Once the Creator of the world said to Daksha, the lord of creatures, rejoicing [his soul]: "Listen, O son, I will say a word for the good of you! (1) The highest, full of Prakriti Shambhu personally worshiped and asked to become a wife, and she agreed to give. (2) Therefore, Maheshwari is sure to be born somewhere and [Shiva] will get a husband, I have no doubt about it. (3) So that your daughter she was born and Hara's wife became, about this with true devotion, ask her, severe asceticism [top]. (4) Who will have the good fortune of having her as his daughter, Not in vain the life of his ancestors and happy! (5) Therefore, the born Maya, the Mother of the World, Honoring the world, finding your daughter, crown your life with success! (6)

Daksha said: Father, in this way, I will apply the effort according to your command, to my daughter, Prakriti was born with her own eyes! (7)

Sri Mahadeva said: Having said such words to the Creator, Daksa, the lord of creatures, hastily Shores of the Milky Ocean reaching Ambika began to worship. (8) For three thousand divine years, about the muni, He revered Bhagavati, holding fasting and so on. (9) And when he was ascetic, he appeared to the eye of his good, Shining like a smear of antimony, which has four beautiful hands, (10) Holding the sword and lotus 102 and showing the sign of fearlessness, with eyes, like dark blue lotuses, [Naked in a smile] gorgeous teeth, wearing a garland of skulls, (11) Nude, with flowing hair, adorned with a pearl necklace, Sitting on the back of a lion, shining like a hundred noonday suns.

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She advertises Daksha: "Oh dear, what do you want from me? That with joy I give, [touched] by your love, O lord of creatures! "

Daksha said: If, O Mother, you are favourable to me, to your slave, oh, sinless, then, becoming my daughter, birth in my house is! (14)

The Holy Goddess said: Shambhu himself had asked me before to be his wife, and I promised to be born somewhere. (15) Having found a birth in your home, I, myself Prakriti in [the image] complete, Stan wife of Hara, pleased with her asceticism. (16) I will be your daughter with a body that is bright, like a brilliant gold, An enchantress, a pretty face, and I'll remain until then [on earth], (17) While asceticism your credit is exhausted. When this happens and you disrespect me (18) You will, then, again look this Having received, I will leave you and return to my palaces, (19) Maya blinds the whole world, including moving and motionless.

Sri Mahadeva said: After saying such words to Daksha, the Mother of the Three Worlds, the highest Prakriti, (20) disappeared immediately in front of him, oh the best among the wise. Daksha, the lord of creatures, returned to his home, told the Creator (21) with joy that the gift was presented to him. Then the very complete Prakriti, the primordial and eternal, (22) she entered the womb of Daksha's wife, full of all merits. Then Prasuti gave birth to a daughter on auspicious day, (23) Full Prakriti with a light body and oblong eyes, Exactly blossoming blue lotus, With a radiance comparable to the myriad of moons, (24) With eight hands-lianas, beautiful. Then a flood of flowers, hundreds of dundubha (25) resounded in the heavens, and the parties clarified light. Daksa, hearing about this, came to see his daughter. (26) With a joyful heart he made a great feast and together with my relatives on the tenth day I called her "**Sati**". (27)

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She grew, and her beauty blossomed day by day, Like
Mandakini in the rainy season, or in the autumn moonlight.
(28)

Once Daksa, looking at [Sati], a clear-eyed, When I was
married, I thought about the wedding: (29) "This virgin is in
marriage, in which the highest Prakriti [incarnate] She herself
promised to be his wife [Shiva]. (Thirty) Therefore, there can
be no other way in any way, and this is after so much effort
was put by me! (31) The Rudras that have come from its parts
114 are in my subordination, and I will not call him and will
not give him a beauty. (32) And I will call upon the best of the
Thirty, **Daityas**, **Gandharvas** and **Kinnaras**, But I will not
invite the Trident Holder; I will arrange a meeting without
Shiva. (33) I will conduct a sacrifice and svayamvara, and let
it be what you want Destiny. (34)

By adopting such a decision, joyful, he called gods and asuras
and without Shiva, the meeting was arranged by Sati on the
svayamvara. (35) In full of wonders, picturesque place is a
motley collection Gods, Daityas and Indras among the sages
shone, (36) A radiance similar to the Sun, a beauty equal to
the Moon. Bearing divine garments and wreaths, with
sparkling gold diadems [on their heads], (37) attended this
meeting of Indra among Thirty, the best among wise men.
Their chariots, horses and elephants, colored with gold and
pearls, (38) with multicolour flags, banners and umbrellas
filled all around. Decorated with all [treasures], the city of
Daksa splendidly sparkled. (39) Sounds of hundreds and
thousands of bheris, mrdangas and pannava the heavens were
announced all around. (40) Gandharvas sang gently at that
meeting and Hundreds and thousands of apsars danced. (41)
Then the lord Daksha creatures, when the time is propitious,
He ordered the introduction of Sati's daughter, the first among
the beauties of the three worlds. (42) Entered Sati charming
beauty it shone a tiger among the sages, like a magnificent
statue. (43)

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In the meantime Mahesha appeared in the heavens stayed, sitting on the bull. (44) Looking over the meeting on which there was no Shiva, The Lord of creatures said such [words] Sati, the first among the beauties: (45) "O mother, these were the gods, the asuras And the seers, great in spirit, of them endowed with virtues (46) And be beautiful in appearance, [in husbands], which is nice to you [putting on his head] wreath!" After these words, the goddess Sati, who has the nature of Prakriti, (47) *Namah Shivaya*, she said and laid a wreath on the ground. Presented Sati wreath took on the head of Hara, (48) Having appeared from his abode, wearing a divine appearance, All parts of the body, which were decorated with jewels, shining like myriads of moons, (49) In divine adornments and wreaths, smeared with the divine incense, Shining with three eyes, like blossoming lotuses, (50) Having accepted the wreath that was proposed by Sati, Sadashiva Immediately disappeared, pleased at the sight of all the gods. (51) Due to the fact that Sati presented him a wreath, Daksha, the lord of creatures, to her was a kind of disdain, of the bull among the sages. (52)

Then Brahma said the word of Daksha, the lord of all creatures, Together with sons born of thought, the lords of the wise, beginning with Marichi: (53) "Your daughter chose the Lord of the gods, Shiva, as husband.

Calling him, give him his daughter in accordance with the regulations. "(54) After listening to his words and remembering what Prakriti [goddess] said, [Daksha] invited Mahesh and gave him to Sati. (55) And he, as prescribed, married her, joyful. Then Brahma, Vishnu, Narada and other great seers (56) they began to praise the hymns of the Vedas and praise Shiva and Sati. The flower rain was shed by the celestials 124 (57) to the sounds of hundreds and thousands of dundubha, and all the gods, gandharvas and kinnars rejoiced. (58) Daksha has gone mad and Sati scolded in the shower,

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Seeing the Lord of the universe with a haircut and covered with ashes. (59)

Then, having gotten Saty, the first among the beauties of all worlds, Mahesha went to the picturesque peaks of the Himalayas. (60) After Sati, Daksha, the lord of the creatures, left with Hara, He lost his divine knowledge, the bull in the middle of a muni. (61)

Thus ends the fourth chapter called The birth of Sati and her marriage with Shiva of Mahāpurāna Śrī mahābhāgavat of Maharsi Veda Vyāsa.



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Chapter Five

The Tribulation of Daksha

Sri Mahadeva said: Wept with grief tormented lord of creatures, whose merits were exhausted, Censoring God Sankara, as well as Dakshayani. (1) Seeing him with a heart, scorched with misfortune, about a bull among sages, Dadhichi said to him, wise and put Shiva as the highest goal. (2)

Dadhichi said: Why are you mourning Sati by delusion, not knowing the great Shiva? You are happy that Sati was born in your house. (3) This Sati herself is the original Prakriti, without a body, Shiva is the highest Purusha firsthand, and do not do any doubts here. (4) Even thanks to the severe penances of Brahma, Indra and other gods and asuras Do not [see] it, you, having found it with your daughter, O Vladyka creatures, (5) By ignorance, [delusions] into error, how can you scold Sati, Baffled by her in the form of a great madness? (6)

Daksha said: If that Shambhu is the supreme Purusha, not having the beginning of the Lord of the world, That's why she loves Virupaksha cemetery 127 , Trekhoky, (7) And, the beggar, his body he covers with ashes, oh wise?

Dadhichi said: He is full, immersed in eternal bliss, the master of all lords. (8) Whoever finds refuge with him, that bitter fate does not happen? "Blessed Shambhu beggar," where did you get such a bad idea? (9) Brahma and the best of the Thirty and yogis, who see the truth, His highest image cannot contemplate. (10) Not knowing Shambhu, in the manifold manifestations of the Forthcoming, how can do you scolds him? Everywhere the omnipresent Bhagavan Sadashiva is moving, (11) On shmashane il in the city is wonderful, there is no difference for him. The extraordinary world of

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Shiva for Visnu and Brahma is hard to reach, (12) Vaikuntha and the world of Brahma and some of it will not equal. Even the skies of Kailas are difficult to access, (13) It is inhabited by various deities, covered with groves [of trees] Santana 128 The city of the King of Heaven [by splendor] of one sixteenth part of it is not equal to. (14)

There are in the world of mortals the beautiful city of Varanasi, It is a place of liberation 130 , and even gods, beginning with Brahma, (15) They dream there to die, but what about people and other [creatures]? Such is the divine abode of Mahesha, the higher soul. (16) "In addition to shmashan, he does not have a house", - you stupidly believe. Such a living god, the Lord of the Three Worlds, Sadashiva, (17) Lord of the gods, never, even [fall into] delusion, you should not blame, And Sati, the Great Lady, who personally has Brahman nature (18) Thanks to your great fate, born in the image of a daughter in your house.

Sri Mahadeva said: Thus, even the exhorted by the wise man, who sees the truth, (19) He did not recognize that the Lord of the Highest wicked behaviour is alien, And he said the words in reply, reproaching him again and again. (20) Ejaculating curses, he also lamented the fate of his daughter Sati, o Narada: "Oh, dear Satie, my daughter! As your own life you are dear to me! (21) Me, leaving, where you left, plunging me into the endless sea of sorrow! O daughter, beautiful body, you ought to divide the bed with a worthy man, (22) and in the cemetery, how will you be with an ugly husband? "

Hearing these [groans], he again turned to him the speech of Dadhichi, the best among them wise men, (23) Calming him with tender speech and hand wiping his eyes. (24)

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Dadhichi said: O lord of creatures, among those who know best! Why do you mourn like a fool, Great Spirit? Although you know the Lord of the gods, ignorance does not leave you, surprisingly this! (25) Men and women who are on earth, in water, in heaven or in world underground, They are manifestations of Shiva and Sati 131 , listen to it with a pure heart. (26) It is true that Mahesh is the very original Purusha, And Sati - endowed with the three gunas of Prakriti, above the higher [residing], the image of consciousness, and O master of consciousness! (27) By the Will of Destiny, having found Sati, higher than the highest [abiding], and Vladyka the universe with his son-in-law, you do not know your own happiness and you grieve, Destiny confused. (28) Truth listen, tormented by grief and striving for the supreme good, O lord creatures, Know that Prakriti and Purusha are Sati and Shiva. (29) Daksha said: You are telling the truth, my daughter Sati is the embodiment of Prakriti, And Shiva, the Lord of the three worlds - the Purusha of the ancient, the master of the sages! (Thirty) "There is no god above Maheshi", even after hearing this higher truth, I do not agree with her, O best among the sages. (31) Although her rhapsodic rishis proclaim her, Nevertheless, I do not share the opinion that Shambhu is the highest. (32)

Listen to the origins of Shiva, which is why I resent him. When in olden times Brahma, my father, created creatures, (33) Then there were eleven rudders, All the same in appearance, menacing with their might, (34) Ferocious, great in spirit, with eyes red with anger , Wrapped in the skin of an elephant 135 , with a braid hair on head 136 , (35) They set out to destroy Brahma's creation, And seeing them, ready to do this, (36) They commanded me to calm down and called loudly to me: "For these villains to come to peace, (37) So do,

O son, as soon as possible and subordinate them according to my command. " Afraid of Brahma's words, they, menacing by force, (38) they went into my subordination, and their power

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Declined. Since then I have despised Siva, O the wise. (39) These formidable valleys, born from his part, my will is obedient, so what is its superiority over me. (40) What is the beauty and virtues of my daughter Sati, You know, so why else should I explain something to you? (41) Is it worthy to be her husband Shiva, After all, only a gift, presented to a worthy, merit and glory promises? (42) Having found a worthy man, he gives a wise wife to his wife. Together with relatives, appreciating the generosity, goodwill and beauty [of the groom], (43) Give a wife a reasonable daughter worthy of, oh so, before thinking, on Svayamvara Sati (44) [Shiva] I did not invite, a kind and alien kindness. Listen to me, what's in my mind, I say clearly. (45) How much Shiva, from the part of which these executors of my will have arisen rudra, together [with Sati] did not come here, I will be angry with him, the truth I say! (46) And only when Shambhu gives me the fruit of hatred, then I will honour him, firmly my promise! (47)

Sri Mahadeva said: After hearing the words of Daksha, Dadhichi, the master of the wise, thought: "This great fool, the lord of creatures, Bhavani and Shiva was plunged into delusion. (48) Even people who, with their body, mind and speech, take refuge with Sati and Maheshvara, Knowledge, blinded, do not have what to say about this dumbass! (49) But if a learned man can give knowledge to an ignoramus, then in this world he will be rewarded with salvation, O Narada! "(50) So after reflecting, the sage returned home without uttering a word. And Daksha returned to his own home, sighing heavily from sorrow and again. (51)

Thus ends the fifth chapter called The Tribulation of Daksha of Mahāpurāna Śrī mahābhāgavat of Maharsi Veda Vyāsa.

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Chapter Six

Daksha's lament of Sati

Sri Mahadeva said: After Mahadeva retired to the picturesque crest of the Himalayas Together with Sati, all the gods gathered there. (1) There were great seers, spouses of gods, snakes, Gandharvas and thousands of Kinnari. (2) The wife of Indra Mountains, the daughter of Meru Menaka Surrounded by girlfriends came, as well as wives of wise men. (3) Thirty in a great jubilation a floral rain shed, The best of the apsaras began to dance and the leaders of the Gandharvas began to sing. (4) Women, as the custom dictates, staged a great feast, and the Pramaths with joyful hearts bowed before Shiva and Sati, (5) They danced, clapped their hands and sang songs. Worshipping Devesche and Sati, the best of the gods (6) they said goodbye to them and returned to their homes. Also, others went to their homes in joy, (7)

Including Menah and all the other women; the bull is among the sages. Mena, looking at the charmer Sati, the first among the beauties, (8) She thought to herself: "Happy is her mother. I will come every day to fine (9) and, paying tribute to her, I will ask her to become my daughter, without doubts ". So having thought, the spouse of the Mountain lord Sati, the mother of three worlds, never forgot. Every day she visited Sati, the wife of Shiva, (10 - 11) and she was happy with her care. One day Nandin appeared, the wisest, (12) The learned companion of Dakshi, full of devotion to Shiva. Before Mahesh he fell to the ground like a stick, (13) and he said: "O God of gods, I am a companion of Daksha, O lord, and the disciple of the brahmana seer Dadhichi, the righteous who knows your power. (14) My mind does not embarrass you, O Lord of the gods, who cares for those who have you I found a refuge. I know that you are the Supreme Spirit and the

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supreme Purusha, (15) And Sati is the root Prakriti, which produces the creation, maintenance and destruction". Turning with these words to Mahadeva, who is merciful their admirers, (16)

With great devotion, Nandin began to praise him with a trembling voice: (17) "You are the beginning of beings, the highest Purusha, of all worlds the creator, the guardian and destroyer you, O Shiva, You are the possessor of power, you are a youth and an old man, 140 you are the one Brahman, best of gods, husband of Bhavani, desires performer. (18) The inconceivable image of yours overshadows [the splendor] of the set of Lunas, white as snow, shining five crescents on five clear faces 141 , With snakes on their heads as ornaments 142 , on whose [hoods] are clean pearls shine. I bow before your lotus feet, which honor Brahma and the rest [the gods]. (19) [Those] who on earth constantly commit puja to you, they sing you, bow and mantra continuously repeat yours, with devotion or without her, Having found shelter at your feet, enjoy in paradise, oh lord, and who to miserable mercy will reveal his, O Pashupati, except for you, O God of the gods?" (20)

Sri Mahadeva said: Nandin in these words praised, oh sage, the god Mahesha to him ryok: "What do you wish, O Nandin, avoid, and I will give it to you!" (21)

Nandin said: May I always be with you as a servant, O Lord of the universe, I ask you to always see you with your eyes. (22)

Sri Mahadeva said: As you ask, oh dear, so it will be, your place will always be near me. (23) People who will praise me with this hymn with devotion, nothing bad threaten in the triple universe. (24) Even long staying in the mortal world after the demise of liberation, they achieved. You, being the best of my pramaths, oh wise, (25) live in my abode, O Nandin, you are my admirer, dear to me. (26)

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Sri Mahadeva said: Having found such a gift, Nandin the leader of the assembly of the Pramaths He became the grace of Mahadeva, the tiger among the wise. (27)

Thus ends the sixth chapter called Daksha's lament of Sati of Mahâpurâna Śrī mahābhāgavat of Maharsi Veda Vyâsa.

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Chapter 7

The beginning of the sacrifice of Dakṣa

Then Shambhu, having got Sati, tormented by passion, Pramatham and mighty Nandin punished, blessed: (1)"O pramatha, you will leave this place somewhere far away And there you will find a long time according to my command. (2) When I remember you, then come back to me, But without permission, let no one ever come! "(3)

In the words of Shambhu, all those pramathis they left Mahesha's presence and settled down in the distance. (4) Then, in a solitary place along with Sati Maheshwara, As you please, day and night began to enjoy, oh great sage. (5) Sometimes, bringing forest flowers, he wove a beautiful wreath from them and, solemnly sati, she admired her. (6) Sometimes, in a fit of love, her radiant face, like a lotus-blossoming face He stroked his hand, with great respect. (7) In the cave he was amused, and then in the flower garden, It was on the shore of the lake, as it was in the heart. (8) Mahadeva did not even stop looking at anything else for a moment, except as on Sati, and she only looked at Shiva. (9) Sometimes he went along with Sati to Kailas Maheshwara, Sometimes on some other huge mountain. (10) Himalayan peaks Shambhu visited, about Narada. With her indulging in joy for ten thousand years. (11) He did not distinguish between day and night, about the wise, So on the slopes of the Himalayas, Sati, a dazzling three-world world, (12) she remained, fascinating Mahadeva with her own maya. Menaka, choosing the right time, Sati visited each day. (13) And with devotion she begged her to become her daughter. She made a vow: since the great eighth day to hold the fast of 143 (14) throughout the year, every eighth day of the light half of each

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[Month], honoring the wife of Hara, And again on the great eighth day to worship the goddess, as prescribed, muni. (15)

Fasting, this vow was entirely performed by the wife of the Mountain. Then, becoming supportive, Sati, the spouse of Shankara (16) She promised: "I will become your daughter, without a doubt." Hearing these words, Menaka with a joyful heart (17) Contemplating the Goddess, day and night, she stayed in the mountain halls. Daksa constantly scolded Shambhu, confused, (18) And Shambhu, about Narada, did not consider him worthy of respect, So the mutual dislike lay, causing surprise, (19) Between Shiva and Daksha, the lord of creatures, O best among the sages. One was Nārada son Brahma and he turned this speech to Daksha, the lord of creatures, o muni: "O lord creatures, because you are constantly blaming Maheshwara, (21) this he is angry, and what he is going to do, listen to that. To your degree stepping along with the horde of bhutas (22) He will shed the rain from the ashes and bones and destroy your kind. Out of love, you told this [secret], and it is not worth sharing. (23) Together with the judicious advisors, think about the means [to prevent invasion of Shiva]. Having said such words, he retired to his abode in heavenly way. (24) Daksha, summoning all the advisers, addressed them: "You, advisers, always wished me well, (25) but no one [of you] knew about the deed done by my foe. The great seer Narada told me when he appeared, (26) That Shiva, to my degree, having risen with a horde of bhutas, Shedding rain from the blood mixed with bones and ashes, and there is no doubt in this. (27) What should I do now? Tell me now! "After hearing the words of Daksha, all his courtiers (28) such talked, shaking with fear, oh great sage.

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The courtiers said: Shiva, the God of the gods, how will this happen? (29) We do not see the reasons for the bad deed. You are the best among the wise, knowledgeable in all the Nikes, (30) Publish command, as befits, and the blessing will be arranged.

Daksha said: I will arrange a sacrifice, summoning all the gods, (31) In addition to Shiva, who lives on Shmashana, the leader of the hordes of bhutas, And Vishnu, the lord of sacrifices, the eliminator of all obstacles, (32) I'll put this ritual guard. And then, when the sacred rite is initiated, the leader of the bhutas, Shiva (33) How will he approach my degree, where does the ceremony take place?

Sri Mahadeva said: After these words of Dakṣa, those counselors (34) "It is good for you, O great king," answered the master of the creatures. Then he, having gone to the shore of the Milky Ocean, (35) [God] Vishnu begged 146 guard sacrifice. Then the benevolent Blessed Vishnu, the supreme Purusha, (36) He appeared in his town for the sake of guarding the rite. And Daksha invited the gods, led by Indra, (37) Brahma, divine seers and brahmana-seers, Yakshas, Gandharvas, ancestors, Daityas and Kinnars, (38) and also [deities] of the mountains - he summoned everyone for a great feast sacrifice.

But out of dislike [Daksha] neglected Shambhu and his wife Sati, o sage. (39) He said to all: "On my great feast of sacrifice I was not invited by Shiva, and also Sati, the wife of Shiva. (40) Whoever does not come here, those will be deprived. Blessed Narada, the original, supreme Husband, (41) In order to protect my sacrifice, I appeared myself. Therefore, having rejected fear, all come to my sacrificial rite! "(42) Hearing his words, the gods and other [beings], although they were frightened, they came to the meeting, although Shiva was not there. (43) Having learned about the coming of Vishnu, who rose to the guard of the sacrifice, the gods and

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The rest have gathered, Sankara without fear. (44) Having gathered all the daughters of Aditi, except Sati, Clothes and ornaments in their abundance [Daksha] presented with reverence. (45) He collected a pile of grain like a mountain, O sage, And gushing streams of melted butter, milk, yogurt. (46) There was still a lot of other supplies needed for sacrifice, Liquid of which resembled the oceans, and others, [hard] - mountains. (47) All this was prepared by the lord of the creatures of Daksa, and then began sacrifice.

The earth itself became an altar, and in the hole for the fire of Khutasan himself (48) It was lit, a clear flame with turned up tongues, not giving smoke, o the best among the wise. And there sat the brahmanas engaged in reading the Vedas, (49) The sacrifice itself found itself on the altar, about the wise, And the Blessed Narayana, the highest, original Purusha, (50) He personally guarded the sacrifice, the world's guardian. When the sacrifice began, Dadhichi, the best among scientists, (51) not seeing Shiva, he addressed to Daksha, wise.

Dadhichi said: O master of creatures, endowed with a great mind. Sacrifice, like what you did, (52) Never was and never will be. On it all these Thirty, appearing on their own, (53) Accept offerings, having received own share. It is evident that all beings gathered here, (54) but for some reason, Shambhu, the lord of the Thirty, cannot be seen.

Daksha said: I was not invited to this sacrifice, oh, the best wise men, (55) Therefore, there is no Maheshwara at the sacred rite.

Dadhichi said: As the body that left life cannot be beautiful, (56) even decorated with various precious stones, O lord creatures, So the sacrifice without the Lord looks like shmashan. (57)

Daksha said: Who called you here, how did you come? Who asked you, a villain, like to say, about a brahmana? (58)

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Dadhichi said: It does not matter whether I was invited by you or not, to sinful your sacrifice. If you listen to my words, then call Sadashiv! (59) The sacrificial ritual performed without him will never bring fruit, as a meaningless speech, like a brahmana who does not know the Shruti, (60) as a country where the Ganges is not [flowing], so is the sacrifice without Shiva. As a woman who does not have a husband, as a spouse, who did not bear a son, (61) both the desire of the poor and the sacrifice without Shiva. As [a veneration ceremony] of sandhya without darbha, 148 as tarpana without sesame, (62) Like a homa without oil, and [sacrifice], on which there is no Shambhu. Who is Vishnu, that Mahadeva, Shiva is himself Narayana. (63) Between them and never in anything, there is no difference. So, whoever [Shiva] scolds, he himself is blamed. (64) To the one who hates one [of the gods] the other will never be benevolent. If you want to offend Shiva, you commit sacrifice, (65) Shambhu, angry with this, the sacrifice will destroy yours.

Daksha said: The keeper of the whole universe, Janardana guarded him. (66) Finding on the shmashan, Shambhu will do me? If the lover of the Shiva cemetery claims to my sacrifice, (67) Then Vishnu will stop him with his disc.

Dadhichi said: Do not be foolish, you are like, Blessed Purusha is eternal. (68) Because of what he blinded in the battle to join? With your eyes you will soon see how he will defend sacrifice, Vishnu, who is seen by you!

Sri Mahadeva said: After listening to his words, with eyes blushing with anger, (69 - 70) Daksha of his servants ordered: "Put away this brahmana!" Dadhichi, the bull among the holy sages, answered: (71) "Why do you persecute me away, fool, happy not to see you! Punishment, born of the wrath of Shiva, will soon come down (72) on your head, and there is no doubt about it, O madman! "Having said such words, with eyes that have acquired the color of copper from anger,

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Shining like the noonday sun, (73) Left the meeting of Dadhichi, the best among the sages. Durvasas, Vamadeva, Chyavan, Gautama and others, (74) Knowing the essence of Shiva, having risen from their places, they left. After they retired, the Daksha of the remaining brahmanas (75) He gave me twice as much dakshina and started a great sacrifice. Even acclaimed by all the relatives, the goddess Sati (76) He did not invite him to the sacrifice, O Narada. This caused resentment he Prakriti highest, and credit dried up his. (77) So Daksha was deceived by her in the form of Mahamaya. Knowing all this, the omniscient Mother of the World (78) Meditating, sitting near Shiva at the best among the mountains: "Mena herself, the wife of the King of the mountains, asked me, (79) to my daughter I became her, courteously, with devotion and love. I accepted [this request] and become her daughter, beyond any doubt. (80) When, before, the lord of creatures begged me, then I told him: "If you show me disrespect, (81) you will lose your merit. Maya [having] enchanted you, I'll go away. "And now it's time. (82) The Lord of creatures, whose merit has expired, has now inflicted a grudge against me. After leaving him, playing, I will go to my abode. (83) Then, in the house of Himavan, having been born, Mahesvara, Lord of the gods, the only beloved, as life itself, I again get into the husbands ". (84)

This decision was made by the daughter of Dakshi Maheshwari Time began to wait for the destruction of the sacrifice of Dakña. (85) In the meantime, Narada, the son of Brahma, He came from the Daksa abode to where the Blessed Hara was. (86) Walking respectfully from left to right 154 around Trekhoky, the God of the gods, [he he said]: "All were invited to this great sacrifice: (87) Gods, people, gandharvas, kinnars, snakes, mountains And other creature that is in heaven, on earth and in the underworld. (88) He invited all of them, only you both neglected, (89) in his sorrow I left

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and visited you. Go there immediately, as you should be. ”
(90)

Shiva said: Why go to both of us? As he likes, so let the sacrifice of the Lord creatures! (91)

Narada said: Wishing to humiliate you, he is a great sacrifice He makes and lays upon you the contempt of beings. (92) Knowing this, take your sacrificial share, the Highest Lord, or prevent the sacrifice of him without delay, O Lord Thirty! (93)

Shiva said: There I will not go and [will not go] my beloved Satie, after all, even if I say it, he will not give me a sacrificial share. (94)

Sri Mahadeva said: After these words, Shambhu Narada, the great seer, To Saty, he said: "O Mother of the World, it is fitting for you to go. (95) As a daughter, when she heard that there was a great celebration in the house of her father sacrifice, Tranquility while saving, be able to stay at home? (96) All your goddess sisters were there, and their [father] presented with various ornaments of gold and other. (97) Because he neglected you because of his pride, Sureshvari, You should crush his pride, O Mother of the World! (98) But Shiva, the highest yogi, indifferent to the blasphemy and honor, He will not go to that sacrifice and he will not repair obstacles. “(99) Saying such words to the daughter of Daksha, Narada, the great seer, bending to Shankara, he returned to Daksha's house. (100)

Thus ends the seventh chapter called The beginning of the sacrifice of Dakṣa of Mahāpurāṇa Śrī mahābhāgavat of Maharsi Veda Vyāsa.

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Chapter eight.

Sati goes to the sacrifice of Daksha

Sri Mahadeva said: After hearing the words of Indra among the sages, the daughter of Daksha, The spouse of Shiva wanted to go to the sacrifice of her father and she said to Shiva. (1)

Sati said: O lord, O God Maheshan! Lord of creatures Daksa, my father, He makes a great sacrifice, gathering countless supplies. (2) It will be right for us to go there - this idea owns me, and he will pay homage to those who have come to us. (3)

Shiva said: Do not even think about it, my dear Sati. Be uninvited [guest] is equivalent to the death of. (4) In the society of yakshas and vidyadharas, the proudman offends me He will put it in my abode forever. (5) With the intention of humiliating me, he does this great sacrifice. If I go there and you go there, oh Sati, (6) your father will not reward you with honors. In the house of the father-in-law it is necessary to go, if there waits honor, (7) and disrespect for the one who came is worse than death. The son-in-law in the house of the father-in-law expects [to meet] respect, (8) Honor with honor, let him enter his house, Disdain to avoid letting him escape, (9) Otherwise, the death of dharma occurs, truth, truth [this], oh, whose face is beautiful. From hatred of his son-in-law, a grave sin occurs. (10) Therefore let him extinguish himself with his dislike for his son-in-law, the wise. And also the son-in-law of the unpleasant testicle does not commit never. (11) Doing [so], he is sent to hell many hundreds of lives. Without waiting for honors, you should never go to the house of your father-in-law. (12) As it is said, somewhere a parish without an invitation, dear, Equivalent to death, especially in the house of the father-in-law. (13) Therefore, I will not go to the father-in-law today, After all, for Dakṣa, the lord of creatures,

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my appearance will be unpleasant. (14) Growing beauty, offspring and righteousness, who brings joy to the father-in-law, Sati. (15) But they perish from the one who harms him, oh dear. Therefore, I will not go to this sacrifice of your father, oh, the best goddesses! And if I say uninvited [guest], then it is he who in particular will say. (17) Non-forbearance and evil words are intolerable in the father-in-law's house. Seeing the arrival of her husband's daughter, father-in-law (18) let him honor him, as far as he can, otherwise there will be a violation of the Law. There, where such honors are prescribed, (19) what wise man will go to face humiliation? Therefore bear with me, O Maheshani, the great sacrifice of your father (20) it is not proper for us to go without invitation, and revered by the gods!

Sati said: The said is the truth, O lord, and there is no doubt about it. (21) But to you who come, he always will reward the honors.

Shiva said: It's not like your father, that without the invitation of the one who came (22) Ever in the middle of the meeting, he accepted with honors. Hardly remembering my name, he scolds me incessantly, (23) and he will reward me with honors - yes you are in the power of delusion!

Sati said: Whether you go or will not go as you like, so do, Mahadeva, (24) But I [in any case] go there, give me permission, O Maheshwara! As a daughter, having heard that in the home of a great festival on the occasion sacrifice, (25) Calm keeping, can stay at home? Not worthy of respect, being invited, there is an honor there, (26) So how is one who deserves respect after hearing about it, calmness will save? Invitations to another place should be expected, about Maheshwara, (27) but, to go to the house of the father, the daughter of the invitation does not wait, So now I'm going to my father's house, let me have this permission! (28) If he will return to me, come, honor, then, turning to my father, I will

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Encourage you to present a share. (29) But if in my presence he insults you, fool, Then I will destroy his great sacrifice, without a doubt, I. (30)

Shiva said: It's not right for you to go, Sati, I tell you the truth, and they will not meet you with open arms! (31) Your father will vilify me, which will be unbearable for you. Hearing this, you will lose your life, why should you do this? (32)

Sati said: No, I will go, O Great God, to my father's house, the truth [I say]. Whether you will allow me this or not, the truth, I tell you the truth. (33)

Shiva said: Why, breaking my will, you again and again repeat the words that will you go to your father's house? What motivates you to this, tell the truth clearly, and I will give an answer. (34) Perverse people do not have fear of shame, and they go to where they are met by war. (35) But a man worthy of respect in the house of an ill-wisher will not go, about Sati. Honors from ill-wishers are not honors, they say. (36) If it's not joyful for you to listen to blasphemy against me, Sati, So why in the house of the one who scolds me, do you want to go? (37)

Sati said: I'm not at all glad to hear you being reproached, Shambhu! But even without wanting to hear it, I'm going to go there. (38) If, by neglecting you, he summoned all the gods And a great sacrifice began, then disrespect (39) He showed up to you, O Maheshan, in front of [all] beings. If the great sacrifice is performed by my father, (40) in rejecting you in pride, then to you no one person, Filled with faith, he will not offer sacrifices on earth. (41) Therefore, I will go there, you will not allow me or not. Or I will gain a sacrificial share [for you] or sacrifice interrupt. (42)

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Sri Siva said: Even held, O Great Goddess, you do not listen to my words. He does a low deed by himself, the fool does harm to another. (43) I know that you are rebellious, O daughter of Daksha, How do you like it, do it, why do you wait for my permission? (44) Sri Mahadeva said: After these words, Maheshi Sati Dakshayani She became thoughtful, and immediately her eyes flushed with anger: (45) "Sankara put me to rights and found his wife, and now I've done my offense, so I'll show my power." (46) Shambhu, seeing that goddess with a lower lip trembling with anger, with eyes that look like the Flame of Time, he closed his eyes. (47) She, at once [revealing] the terrible fangs laughed a booming laugh. Hearing this [laughter], Mahadeva was frightened, like an ordinary person, (48) after a moment, opening his eyes, he saw her in front of him, in a formidable form. Such before him, about Narada, she appeared: (49) Having thrown off his golden clothes, [Sati] was an old woman, Dressed in a light hand, with her hair, leaning guide language, four-handed, (50) Her body glittered like the Fire of Time, and on the hairs on her body the sweat glistened. Fierce, uttering piercing cries adorned with a garland of skulls, (51) Emitting light, like the myriad of rising Suns, with the crowned crescent brow , Shining like a dawn, with a shining diadem on her head. (52)

Having taken such a formidable appearance, flaming with his own ardor, Sati, Launching a loud laugh and shouting loudly, appeared before him. (53) When [Shiva] saw her like this, calmness left him and visited the thought of escape. In fear in different directions he began to rush, like an ordinary person. (54) Seeing Girish running, Dakshayani blocked him again and again. **"Do not be afraid!"** She exclaimed loudly, roaring with laughter at shiver. (55) Although he heard her say, but did not stop scared Shambh even for a moment there. He fled swiftly, striving to reach the place where the sky meets the earth, and shaking with fear. (56) Seeing her husband, seized

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with terror, [Sati], full of mercy, she wanted stop him And in all directions he was blocked by the path, taking ten of his guises. (57) Girish, quickly running in one direction, came across her, Terrible, in one of the ten of these guises, and in fear, rushed off to the other side, [where he ran into her again]. (58) Not finding a quiet place, Shambhu stood up, closing his eyes, and when he opened them, he saw her in front of him, black, with a face like the blossoming lotus, (59) And with a bright smile, full breast, naked, frightening large eyes, With her flowing hair, shining like a myriad of suns, four-armed, looking south. (60) Seeming her,

Shambhu said, as if in great fear: "Who are you, oh black, and where was Sati gone, dear to me, like her own life?"(61)

Sati said: O Mahadeva, do not you recognize me, [my] Sati, standing in front of you? **Kali, Tara**, the mistress of the world **Kamala, Bhuvaneshvari**, (62) **Chinnamasta, Shodashi, Sundari, Bagalamukhi, Dhumavati** and **Matangi** - these are the names

What is the name of each one, O Goddess; by turns call me, O Creator of the world, if you are supportive of me. (64) That black that is before you, this Kali with a terrible look. The swarthy goddess that is above, (65) that is Tara, mahavidya, having the nature of Mahakala. The goddess, who is on the right, decapitated, horrifying, (66) this goddess is mahavidya **Chinnamasta**, oh wise. The goddess who is on the left, ta, about Shambhu, **Bhuvaneshvari**. (67) Goddess that behind you, then Bug destroyeth enemies. The one that is in the south-east of you, wearing the look of a widow, (68) that goddess-mahavidya **Dhumavati**, the great mistress. The goddess, who is southwest of you - **Tripurasundari**, (69) In the northwest is the Mahavidya of **Matangi**, In the north-east - mahavidya **Shodashi-devi**, the great mistress. (70) I'm a formidable **Bhairavi**, O Shambhu, do not be afraid of me. All these great hypostasies, distinguished among many others,

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(71) With devotion, always read, they are the fruits of the four goals of life presented 183 And the wishes of the sadhak are fulfilled, O Maheswara! (72) Killing, sending the disease, bringing to agitation, knocking down sense, exile, immobilizing the will and causing strife [between enemies] they produce. (73) All of them will be hidden, but never disclosed. Their mantras, yantras, the prescriptions of pujas and homas, (74) Prescriptions Purashsharana, hymns, kavachi, And also about the behavior of the sadhak and the vows [given by them], about Maheshwara, (75) You will tell, O Lord, there is no one else who could tell about this. Science, you told in Agamah, in the world fame will find. (76) Agamas and Vedas are my two hands, O Sankara, I support them the entire world, full of moving and motionless. (77)

A fool who, in error, ever transgresses [their establishment] both, He falls out of my hands and dies, and there is no doubt about it. (78) They are both a source of good, difficult to understand, incomprehensible, and [even] a wise difficult to get to know them, do not have a limit of. (79) Who Agamami or Vedas neglected, otherwise worship commits, that and I cannot save, and it's true, without a doubt. (80) Bearing in mind their unity, the judicious should follow the Law, and never in delusion let does not distinguish between them a wise man. (81) Those who are among the people of Vaisnavas are followed diligently, Let me surrender to the heart. (82) Mantra, yantra, kavacha, which were given to the guru himself, Must be carefully kept secret and not disclose to anyone. (83) Disclosure of them leads to the destruction of the good, the disclosure of their misfortune promises, therefore, by all means, let them be guarded secretly by the best of the sadhakas. (84) So, I told you about rituals, about Mahadeva's being very wise, I am more precious to you than anything in the world, and you are my beloved husband. (85) In order to crush the pride of my father, the lords of creatures, I go, give that permission, O Lord of the Gods, if you do not go

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Yourself. (86) That's me, God, owns the desire. With your permission, I will go on my way to interrupt the sacrifice of my father Daksha, the lord creatures. (87) Hearing her words, as if frightened, standing, He said the words of Shambhu Kali, who looked with a menacing glance. (88)

Shiva said: I know that you are the Highest Lady, full of Prakriti, the best, And you must forgive what I have said, ignorant, in error. (89) You are the primordial, the supreme Knowledge, residing in all beings, the independent, supreme Power, who will hinder your actions? (90) If you go, O Good One, to interrupt the sacrifice of Daksha, Could I stop you, how can I do this? (91) The unpleasant words that were told to you by me as your husband, Forgive me, O Great Mistress, as you like, so do it. (92)

Sri Mahadeva said: After these words, Maheshi Mother of the World With a slight smile on his face, he addressed him: (93) "You stay here with all the prammati, oh, Maheshwara, And now I'm going to my father's house to look at the sacrifice. (94) Saying this to Mahadeva, Tara, who is above, joined one [with Kali] in the same place, about Narada, (95) and the other eight hypostases suddenly disappeared. Then Shambhu, looking at the Lady of the Gods about to retire, (96) Pramatham commanded, Blessed One: "Deliver an excellent chariot, Harnessed by ten thousand lions, shining with a lot of stones precious ones!" (97) Hearing this, at the same moment the leader of the Pramaths himself delivered a chariot, which was harnessed ten thousand fast lions. (98) In this stone-strewn chariot, like a mountain, on decorated with all sorts of banners, (99) Harnessed by lions as fast as the wind, ten thousand by number, [Sati] himself the ruler of the Pramaths seated. (100) Standing in this chariot, Kali, formidable with guise, looked

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Like a cluster of clouds on the summit of Meru, (101) Imminent terror for the whole world at the end of the south, oh best among the wise. Then the wise Nandin chariot touched the way. (102) Sanghu, tormented by sorrow and grief, lamented, O the wise. At the sight of Kali, full of indignation, all beings were alarmed. (103) Even the Sun, frightened, fell to the ground, the waters of the oceans were agitated and the sides of the world were troubled. (104) A stormy wind blew, tearing the Sun [lying] on the ground And hundreds of meteors fell, foretelling great misfortunes. (105) In a moment the chariot reached the monastery of Dakṣa, And when they saw Sati, those who were in it trembled with fear. (106)

Thus ends the eighth chapter called Sati goes to the sacrifice of Dakṣa of Mahāpurāṇa Śrī mahābhāgavat of Maharsi Veda Vyāsa.

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Chapter 9

Chhaya-Sati enters the fire

Sri Mahadeva said: Then the goddess Dakshayani with her hair loose, with a magnificent breast she descended from the chariot and approached her mother. (1) Wife Dakshi Prasuti, seeing a daughter who appeared after a long time, she pressed her to her chest and wiped her lotus face with clothes. (2) Kissing Sati, she said, complaining again and again:

"O mother! Having found in the husbands Lord of all gods, Sadashiva, (3) without knowing the sadness, you left, us plunging into the boundless ocean of suffering. You are the original, the supreme Shakti, the Mother of the three worlds, (4) and you came from my womb, my luck is great! Now my grief has long gone and gone for a long time, (5) because I see you in my house, which came from compassion. Your father is a madman, not knowing the supreme Shiva, (6) in delusion, feeding hatred towards him, he performs an excellent sacrifice. Neither he invited you, nor Siva, the Supreme Lord, (7) even persuaded many times by us and knowledgeable sages.

Sati said: Shiva, the lord of sacrifice, a god, a deity for all deities, (8) having neglected, the father performs the sacrifice with all the deities. There will not be an unhindered end to him. (9) This I have the thought that no one would think.

Prasuti said: Listen, child, at night in a dream I saw (10) Imposing horror, frightening, hectic [sleep], causing hair to rise on the body. In it, Daksa, together with the hosts of the gods, was at the great sacrifice. (11) There suddenly appeared a certain goddess Maheshwari, Black, like a huge cloud, with her hair loose, nude, (12) With four hands, loudly laughing, sparkling with three eyes .

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Seeing her, the frightened Daksha asked, filled with humility:
(13)

"Who are you? Whose daughter are you? And why did you come here? "

She answered: "Do not you recognize? I am Sati, your daughter! "(14)

Then Daksha, showering with the abuse of Shiva, said many words. Hearing them, in great anger, she entered the sacrificial flame. (15) After this, at once, the myriad of pramaths, menacing with guise and deeds, they appeared, and after them a huge husband, (16) the creator of cruel acts, appeared like Yama Kalantake. He, having overcome the gods led by Vishnu, the great sacrifice (17) He interrupted with the Pramathis and beheaded Daksha. The ruler of the creatures beheaded lay at the opening for the sacrificial fire. (18) Ferocious with a guise, angry, they set out to devour him, All in loincloths, with braids on their heads, (19) From head to toe covered with vibhuti, with tridents, loops and swords in their hands, They drank his blood, danced and laughed. (20) At the sight of such [spectacle] all inhabitants of the city of Daksha, Worried, they cried and cried: "O horror!" (21)

Then Brahma, begging the God of the gods, Sadashiva and having brought it with his own hand, he said: "Return Daksha to life! (22) Sacrifice is complete, O Lord, O God of the gods, have mercy on me! "After hearing his words, he resurrected Daksha, (23) Putting [the body] of the goat's head ". I had such a dream at the end of the night. (24) And now you, black, came to my city. As in a dream I saw, so in reality you look. (25) As it was seen, so it should happen with Daksha, the lord of creatures, therefore, you, who dreamed, are in front of my eyes now. (26) But, oh mother! Perhaps it will not come true [the rest], that it was a dream. Having tasted the fruit of Shiva's reproach, Daksha will get rid of her stupidity. (27)

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Your [nature] he will comprehend and immediately leave hatred. Live long, daughter, and never die! (28) Who will see separation in a dream, a long life awaits, And he, happy and successful, does not recognize the sorrows. (29) Me, my mother, you must never leave.

Sri Mahadeva said: Thus, having received honours and bowing to his mother, Sati (30) with her permission, she went to Daksha's presence. Meanwhile, the inhabitants of the city of Daksha, (31) Gathered [at the sacrifice], each other [began to ask]: "What is this great miracle? Sati, a beautiful beauty with a light golden skin (32) how did you find a formidable guise and become like a cloud? With flowing hair, with terrible fangs, eyes, sparkling fury, (33) Cloth-clad elephant , with four mighty hands, How did she come to this sacrifice in the society of the gods, (34) Like [ready] in a rage in a moment This world is swallowed, And it is not known what the Lord of the creatures of Daksa will now undertake. (35) Offering offense to her, the sacrifice he performs with the gods, Now she, furious, came to offer the fruit. (36) If [ta], which at the end of the world, even Vishnu and Brahma destroys, the sacrifice will be interrupted, then what can Vishnu do? "(37) Entering the hall for sacrifice, the lord of the creatures of Sati I saw, filled with a feeling of exultation from dislike of Shiva. (38) At the sight of her, the gods, seers who eat the sacrifice And Brihaspati trembled with fear. (39) Leaving their affairs, they stared fixedly at her Gods, great in spirit, [frozen], like an image on a cloth. (40) Fearing Daksha, the gods of honours did not return her, But mentally bowed before the goddess Kali, carrying destruction. (41) Then Daksha, seeing them all in this state, He began to look around, rotating his eyes in all directions, (42) And Kali, whose eyes flashed with rage, With flowing hair who dropped clothes, as if smeared with ointment smoky color. (43)

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Daksha said: Who are you and whose daughter are you, O woman, who has left shame, And how did you come here, you remind Sati of the appearance? (44) Or is it from the abode of Shiva Sati, my daughter came?

Sati said: O father! Do not you recognize me as your daughter Sati? (45) You are my father, I am your daughter, before you, father, I bow.

Daksha said: Is that you? Why are you black, Sati? (46) With a brilliant light golden body, shining like the autumn moon, Wrapped in divine garments - such you were in my house before. (47) Why did you come to the meeting naked? Why did she loose her hair and look threatening? (48) Perhaps, having married an unworthy one, you found the same fate? I did not invite you to my great jarring (49) Because of your marriage with Shiva, and not because of a lack of feelings of love. If you have done well, you have appeared. (50) Take clothes and ornaments for you! O daughter, you are dear to me, like your own life, about Sati, the first among the beauties of the three worlds! (51) Having received in marriage husbands Shambhu, unworthy [you], you, fine-eared, grieve! After hearing the words of Daksha containing the blasphemy against Shiva, (52)

Sati, whose whole body was burning with fury, thought this to herself: "In an instant father together with the gods and the sacrifice (53) I am able to turn to dust, but, fearing [the sin] of parricide, I will refrain from this, but I will confuse him with the gods." (54) So pondering to yourself, Sati Dakshayani In a moment, she created [a woman] -double, who was not able to distinguish herself from herself [202] . (55) Sati said this Chhaya-Sati [203]: "Attend to my words, I will fulfil one of my plans, sacrifice this defeat!"(56) Leading various speeches with my father, O fine-eyed, and hearing the words that blaspheme Shiva from the mouth of my father, (57)

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Enter into the sacrificial flame with the body, burning with indignation. I am his daughter, and this proud, Shiva (58) He scolds, so pride him to dust! Hearing that you entered the fire, the god Maheshwara (59) with a heart that is grieved by sorrow, it goes without saying. Having prevailed over the gods and Vishnu, guarding the sacrificial rite, (60) He will defeat the sacrifice and betray the death of [my] father. Singing such words Chhay-Kali, the goddess Mahakali with a smile on her face (61) itself disappeared, ascending to heaven. Under the solemn sounds of bheri, mrdanga and turiy (62) Flourished rain [204], about the bull among the wise men. But none of the gods and great Rishis noticed this, (63) even those who were near her, but blinded by her Maya.

Then Chhaya-Sati, in anger, said to Daksha, the lord of the creatures: (64)

"Why do you blame the error of Sati and the eternal God of the gods? Keep your speech, if you want well, oh, fool! (65) Bite your tongue [205], blaspheming Siva, oh great madcap! For a long time you scolded the Highest Lord in the company of the gods, (66) and now, apparently, the fruit has matured this [deeds]. Whoever beats the Great Lord, the sole cause of all the worlds, (67) Sadashiva, the highest soul, carries this head to him".

Daksha said: Oh, daughter, you do not even have to talk about this even a little before me! (68) A sign to me is a leper, in a cemetery living, the leader of the bhuta congregation, whom you yourself chose in your heart as your husbands. (69) Having left him, you will find a worthy higher happiness, silly woman. I am the master of the creations of Daksa, among the gods and visible goddesses, (70) and I cannot listen to how you praise Shiva.

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Chhaya-Sati said: Again I will say, O Daksa, if you wish well! (71) leave the sinful thoughts, with devotion before the god Sadashiva, bow! If in the delusion of Shankara, the higher soul, you will again scold, (72) Then Shimphu will kill you and your sacrifice will destroy!

Daksha said: O daughter-rascal, o villain, go away from my sight!(73) When you married Shambhu, then for me you died! Why again and again do you remind of Rudra, your husband? (74) It is like a husk, from which a fire in me flares up. You, my daughter, insane, mad, married to Siva! (75) At the sight of you my body sheds a fire of sorrow. Quickly walk away from my eyes, bad! (76) And do not repeat the words of praise to my husband in the presence of me!

Sri Mahadeva said: Singing such words, that goddess Chhaya-Kali, filled with anger, (77) She took her formidable face, blazing in three eyes, Head touching the stars, opening the mouth, (78) With loose hair-loops that fell to the heels, Shining like a thousand midday suns, like a cloud at the end of time. (79) Then that Maheshwari with the body, the glowing anger, again and again rolling Laughing, in a thunderous voice, said to Daksha: (80) "I will not only disappear from your eyes, But also from the body you have begotten, immediately here. "(81) So the goddess Chhaya-Sati with eyes, sparkling anger, in sight of all the gods entered the sacrificial flame. (82) Then the earth trembled, the furious wind blew, On the earth, meteors collapsed, splitting the Sun, (83) The sides of the world were agitated, the clouds shed blood, All the gods turned pale, in the sacrificial pit the fire went out, (84) Jackals and dogs devoured the victim in the sacrificial hall, Which for a moment in Shmashan turned. (85) Daksha, with a drooping face, sighed again and again and somehow induces the brahmanas to resume the sacrifice. (86) Filled with fear of Pashupathi, O sage, to each other the gods

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and great seers said: (87) "The unfortunate news for a moment is spreading in the distant lands[207] , And now Shiva will hear that Sati has left the body. (88) It is still unknown what will accomplish, and whether the creation will not be destroyed In anger, that Great Master, who produces the destruction of the world. "(89)

Narada's meeting went unnoticed and immediately went to Kailas, the great seer, the bull among the wise men. (90)

Thus ends the ninth chapter called Chhaya-Sati enters the fire of Mahâpurâna Śrī mahābhāgavat of Maharsi Veda Vyâsa.

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Chapter 10

Defeat of the sacrifice of Daksha



Sri Mahadeva said: Appearing on Kailas, the best among the sages, Narada, the son of Brahma, He turned his speech to the God of gods, Trehoky, whose eyes were full of tears: (1) "O God of gods, worshiping you, I am Narada, Maheshwara, From the abode of Daksha I came to say, (2) That the sacrifice of Daksha was visited by the goddess Sati, dear to you, as [her own] life, And when she heard you reproach, she left her body full of anger. (3)

"Oh, Sati! About Sati! ", Repeating again and again, Daksha Again turned my thoughts to the sacrifice, and the gods take the libation with oil." (4) Hearing these sad words from the mouth of Narada, Loudly sobbed from a grief Trehokiy, God of the gods: (5) "ABOUT! ABOUT! Satie, where did you leave, leaving me in the ocean of sorrow? Without you, how can I live?[209] (6) Why go to your father's house, which I have repeatedly withheld? Angered because of this and leaving me, you left, Oh Good! (7) Much as they lament so, Mahadeva, Trekhoky Came into a rage, and his eyes blazed, oh great muni! (8 Seeing Rudra in anger, all creatures

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trembled, all the light came into the excitement, the earth hesitated. (9) From the top of his eye a dazzling flame

came forth, And from this flame rose up one great man, (10) Bearing a majestic appearance, like Yama Kalantake, Horrified by three eyes, like sparks of flaming fire, (11) Whose body was covered with vibhuti, crowned with a crescent moon, With a braid on the head, shining like a myriad of midday suns. (12) Worshiping Mahadeva, the God of gods, the Great Lord, Three times from left to right around him folding his hands, **he said:** (13) "Father, what shall I do?" The universe born from Brahma's egg, together with a moving and motionless I'll destroy in an instant, if you let me. (14) Or Indra and other best among the gods grabbing by the hair, to you I will bring, even Yam, [Death] itself, if you say, O Lord! (15) My promise, about Maheshana, truly, I'm telling you. hom do you say to pacify me here, (16) And I will subdue that, even Shakra, the leader of the gods. And even if the Vaikuntha Master will come to help him, (17) Togo, I'll make a stupid weapon by your command.

Shiva said: You will be called Virabhadra, the ruler of the Pramaths, (18) Going to the city of Dakshi, at the behest of my command, you will destroy the sacrifice. Those gods who betrayed me, came there to help Daksha, (19) You will punish, my dear, according to my words. The mouth of Daksha, the lord of creation, spewing at me blasphemy, (20) Marvel, you go faster and do not delay, oh son! " Saying such words to Virabhadra, Mahadeva Trekhoky (21) He sighed, and from his sighs, thousands of ghanas were born, All menacing by deeds, skillful warriors, (22) Holders in their hands, swords, maces, darts, a copy and stones. They surrounded, Virabhadra, bowing to the Highest Lord (23) And three times left to right around him, came forth, wise. Then, issuing a lion's growl, all those pramathis immediately (24) Approached the degree of Daksha, where that sacrifice was undertaken, And the furious Virabhadra punished the violent Pramatham: (25)

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"Sacrifice the destruction as soon as possible and take the gods to flight!"

Then those pramaths defeated the great sacrifice. (26) Some, carrying the sacrificial pillars, scattered them in all directions, Others showered a sacrificial pit, and other offerings (27) They ate with the eyes of the color of copper from anger, and the gods were put to flight.

Seeing that the sacrifice was smashed by the Pramaths, with formidable guise, (28) Vishnu visited there and addressed the **Pramatham speech:**

"Why did you sacrifice the sacrifices of the gods (29) Have driven away, who you, immediately answer!

The Pramathis said: We are pramathas sent by the blessed God of the gods, O lord, (30) We put an end to the sacrifice that hurt Shiva.

Then the furious and valiant Virabhadra said to the Pramatham: (31)

"Where is the villain Daksha, the obsessive hater of Shiva? Where the taste-takers of offerings, grasping, are bring them to me! "(32)

By his command, furious ghans on all four sides scattered and, having seized all the Thirty (gods), they began to beat them, beside themselves with anger. (33) Some, seizing Surya, knocked out all his teeth, others, by force having detained Agni, cut off his tongue. (34) In fear of escaping as an antelope someone cut off his head, and someone else took Saraswati's nose. (35)

Also, Aryaman was left without hands and without Angiras's lips. someone connected Pit, Nairrit and Varuna. (36) Pramathi, at the sight of the brahmanas, humbly bowed,

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They said to them: "Leave fear, O brahmanas, and go away!"
(37)

Hearing this, all the brahmanas of clothing, jewelry and so on, Received on the sacrifice, having captured, dispersed to their homes. (38) Wise thousand, having assumed the appearance of a peacock, He took off to the mountain and from there, [remaining] hidden, watched the spectacle. (39)

At the sight of bulls among the gods, whom the Pramaths expelled, Vishnu Narayana silently plunged into thinking:
(40)

"Daksha the fool, towards Shambhu nourishing, sacrificing performed, And the corresponding fruit to him [got], never is vain said in the Sruti. (41) He who hates Shiva and hates me, without doubt, I am this Shiva, and Shiva is Vishnu, since there is no difference between us. (42) He was asking me, who was in this manifestation of Vishnu, and abused in the manifestation of Mahadeva scolded. (43) Because by thought and action the dual feeling He showed me, I will do the same. (44) The keeper in the image of Vishnu and the destroyer in the image of Shiva, Out of love, I will personally initiate a battle and, having suffered defeat in it [as Vishnu](45)In the image of Rudra I Dakshu pacify beyond any doubt, And then, together with the gods, I will finish the sacrifice. (46) Known is this fruit of Vishnu's reverence. Having taken such a decision, the holder of the shell, club and disc (47) Pramatkhov stopped and let out a lion's roar.

Then the furious Virabhadra said to the eternal Vishnu: (48)

"O Vishnu, it is known that you are the master On this great sacrifice. Where is that villain Daksha, obsessed with Shiva's blasphemers? (49) Having brought [Daksha], give it to me, do

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not fight me with you! Outstanding admirers of Shambhu are you the leader, (50) but now you are the only one serving the hatred of his haters. In response to this, smiling, said Vishnu: "With you I will fight! (51) Having conquered me in the battle, Daksha, brings it, let's look at your strength! "

Having said these words, he took a bow and covered the servants of Shiva with a shower of arrows. (52)

From these arrows the body of the Ghana was completely covered with wounds, Hundreds of them were bleeding, thousands in a daze fell. (53) After that, Virabhadra threw a club into Vishnu. Having reached his body, she flew to a hundred pieces. (54) Vishnu also flung himself in anger, he threw a club, and after getting into Virabhadra with her, the same thing happened, oh great muni. (55) Then again [Vishnu], who has an immeasurable spirit, with eyes that shine with anger, I took another club made of iron, (56) after that the Khatwang grabbed Virabhadra and the Holder of the club a blow on the arm, like a stick, inflicted, which caused the club to drop to the ground. (57) In response, an angry Vishnu threw a menacing disk at him Sudarshanu, shining with its own brilliance. (58)

At the sight of this [disk] Virabhadra Shiva remembered, and thanks to this [blow] of the disk, [got] into the neck became softer than [blow] of the garland. (59) Then Vishnu, furious in battle, a sword that shines like a hundred Suns, He seized and attacked Virabhadra in order to deprive him of his life. (60) In response, Vishnu with the sword of Virabhadra, valiant and powerful, uttering huM immediately entered into a stupor. (61) Then Virabhadra approached Vishnu, who had fallen into torpor, raging a cudgel to kill him, bewildered by anger. (62)

Then a divine voice was heard: "Stop, O Virabhadra! Have you forgotten yourself, fallen into a frenzy? (63) Who is Vishnu that Mahadeva, Shiva is Narayana himself, and there is never any difference between them anywhere. "(64)

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Hearing this, Virabhadra, before Vishnu bending down, having Shiva nature, Daksha grabbed by the hair, wise, and the word said: (65)

"With what lips are you to the Lord of the gods, Shiva, the supreme Husband, Hulu vomited, by those lips I will strike, O lord of creatures!"(66)

Having said such words and striking Daksa's lips again and again, He cut off the tip of the nail with his eyes, red with anger. (67) Also other gods, who rejoiced when they heard Mahadeva's reproach, stripped the tongues and ears of the Pramaths leader. (68)

And after the sacrifice was crushed, the Creator went to Kailas. Bowing before Mahadeva, he told him about the interruption of the rite (69)

And he said: "Why are you doing this?

Sati, the eternal Creator of the world, having the nature of Brahma, was born (70) to darken Dakshi, Mahamaya, filling the world. The acceptance of her body is an appearance, a delusion. (71) She placed Chhay-Sati near the sacrificial pit, And that Chhaya-Sati in the sacrificial flame, to confuse the ruler of the creatures, (72) Entered, the very same natural goddess ascended to heaven.

Do not you know this, so why are you doing this? (73)

Come, O Lord of the Gods, and to the bowed mercy of the manifested, you are the guardian of ceremonies, and do not interrupt the rite! (74) Sacrifice having ended with us, Ask the Highest Lady, and again you will see her without fail. (75)

Come, O Mahadev, into the abode of Daksa, Have mercy upon meGod, otherwise you must not do it! "(76)

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After hearing his words, Shiva directed his feet to the abode of Daksha, And upon seeing his appearance, Virabhadra bowed before him. (77) Then Brahma, again praying to God, said in a wave of excitement:

"Give the command, O Maheshan, so that the sacrifice can begin again!" (78)

And Shambhu commanded the furious Virabhadra:

"Leave the wrath, O Virabhadra, and again build the sacrifice!" (79)

By the order of Mahadeva, Virabhadra immediately He arranged a sacrifice, as before, and freed the gods. (80)

And Brahma again spoke to Trehoky, the God of the gods:

"Order to resurrect Daksha, O Supreme Lord!" (81)

After hearing the words of Brahma, Sankara said:

"O Virabhadra, power-hungry, return Daksha to life!" (82)

After this request the God of the gods is wise [Virabhadra],

Putting the goat's head to his [body], Daksha accomplished Sunday. (83)

"Who blasphemes the Lord, those dumb animals", -

So having decided, Daksha put the head of the goat on the muni. (84) At the request of Brahma, all [the gods] again came without fear. Presenting the offering to Mahesh, Daksha completed the sacrifice. (85)

Then Brahma and Vishnu said to Daksha, the lord of the creatures:

"Shiva, the God of the gods, perform worship, with reverence raising various hymns. (86) From the long disapproval of the Lord of the Gods, sin fell on you, and then he will not remain displeased with you. (87) After hearing their words, Daksa

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bent down before them. Therefore, seeking to be liberated, praise the eternal God! (88) Quickly this God is satisfied by nature, thanks only to the pronunciation of the name, and then he will not have any dislike towards you. “(89)

After hearing the words of both of them, Daksa bowed before [Shiva] and he began to praise the god of the eternal, the Supreme Lord. (90)

Daksha said: You are not aware of either Vishnu, or Born of a lotus, a connoisseur of yoga, or a connoisseur of yoga and since a very weak mind can know your incomprehensible nature? You are the mind of all [creatures], your opinion is followed by all worlds, how can I inflict pity on you, only by following your will? (91) You are pure, supreme, and higher than the highest, revered by Brahma and other gods, how can I describe your deeds and your highest nature? I am your servant, you have a refuge, without your feet there is no life. O Shambhu, forgive me the offense, save me from the ocean of sin by your mercy. (92) You are God, the Highest Lord. All [creatures], both miserable, and great, that [in this] world are, they are all only your manifestations, O Pashupati, because you are omnipresent! And if I'm in this world, then how can I commit a sin caused by insult? I, unfortunate, finding shelter, out of compassion, O Lord of the universe, save! (93) Ashes from the lotus feet, your feet cover the head of Brahma and Hari, the hosts of your gods honor the feet, And now I see you, Lord of the Gods, who appeared in the congregation, with my own eyes, this happiness is my incomparable merit in past lives. (94) You are the wisdom and stupidity of all embodied, Worthy and porytsanya, and praise, so that there is no fault on me! (95)

So begged, Shambhu, being quickly satisfied, to the lord of creatures He stretched out his arms and raised it, compassionate ocean. (96) Thanks to the fact that Shiva touched his body, his plan fulfilled Lord of creatures He

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considered that he reached liberation during his lifetime, happiness is the highest [experienced]. (97) By various offerings, he revered Sankara, Body, mind and speech, full of devotion to the highest. (98)

Then Brahma again said to Mahadeva with devotion:

"You, O Blessed Sadashiva, are compassionate to your devotees. (99) Out of mercy, you listened to my request, since the lord of the creatures of Daksa was [you] saved, O Parameshvara! (100) If ever the gods leave you, they will go to the sacrifice, The same share will immediately be obtained. (101) the gods and the worst of the people who commit sacrifice without you, Great sinners will be, whose sacrifice is in vain. (102)

Thus ends the tenth chapter called Defeat of the sacrifice of
Daksha of Mahâpurâna Śrī mahābhāgavat of Maharsi Veda
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Chapter 11

Legend of Chhaya-Sati

Sri Mahadeva said: After the sacrifice was completed, Mahadeva again and again, Tormented by sorrow in separation from Sati, he sobbed, like an ordinary person. (1) Then Brahma and Vishnu turned to Maheswara: "Why are you weeping, O great one, as if you are stray and confused? (2) [Sati is] a Goddess who is the nature of the full Brahman, the perpetual Mother of the world, Great Knowledge, creator of the universe, appearing in the image of consciousness of all [beings], (3) Under the power of the miraculous power in which everything abides and which we are blinded, The leaving of her body is only an appearance, caused by delusion. (4) By her mercy you are Bhagavan, the Winner of death, Maheswara, Leaving her body is only a deception, not a reality. (5) We, three husbands, only her manifestations. Sobbing, you are blaming her, (6) and this blasphemy creates a great sin, o Parameshvara. From whom [sin] comes, she leaves without a doubt, (7) But the great goddess will never leave the righteous. [For her] there is no difference who to leave, even if the father, if he is unfaithful. (8) Only dharma connects [with her], and not the things of the world. Who creates dharma that for her father, mother and kinsman, (9) the one who creates the opposite dharma is a beast, not a kinsman? Therefore, Daksha, the master of creatures, spewing blasphemy [for Shiva], (10) He saw sinners, and left him Maheshwari. If she was herself in the image of his daughter, (11) then why then should she pacify him, the unbridled ruler of the creatures? Because of this, Mahadevi, who teaches the fruits of righteous deeds, (12) before leaving the great wicked, she retired to her abode.

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Is it not in her power to kill the lord of creatures even for a moment? (13) Nevertheless, patient, to teach a lesson to his subjects, Giving instruction in dharma, she does not do so. (14) Otherwise, how would the beings show patience with their fathers? Therefore, she, the supreme and constant, enchanting the lord of creatures, (15) falsely disappeared, she ascended to heaven. Sorrow leaves, O Mahadeva, its Chhay-Sati who went into the fire. (16)

Shiva said: The one you have answered is true, my Sati is the highest Prakriti, A constant, having the nature of Brahman, and she herself did not leave the body. (17) But where did Sati go, dear to me, like her own life? [Only] if I see her, the Most High Lady, I will find peace in my heart. (18)

Brahma, Vishnu and Rudra said: Let us praise the Creator of the world, the only one revered by all beings, and then supportive, it again becomes visible to our eyes. (19)

Sri Mahadeva said: Having made such a decision, those gods together with Shambhu, about Narada, They began to praise the Great Goddess, who truly possesses Brahman nature. (20)

Brahma, Vishnu and Siva said: You are a constant, higher Knowledge, appearing in the image of the consciousness of the world, having the nature of a complete Brahmana, the Goddess, who by her own will accept the body. (21) Nedvdomstvennomu your higher image, that in the Vedas and Agamas is established, To Brahman, who is comprehensible through wisdom, the most sacred, we worship. (22) For the sake of creation, incarnating, you are Pradhana, Purushasama, so defined in the Shruti, and therefore dual you are called. (23) But without you, the incomplete Purusha is like a corpse; therefore, they speak of your supremacy over all the gods. (24) You, a Goddess whose actions and image are unthinkable,

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Is it possible for us, with a weak mind, to praise the Good? (25) we, by our own will, having created, you personally destroy, so who in the three worlds will be able to give you praise? (26) All the sages, like ordinary people, are blinded by your maya, so how can we praise you, the Most High Lady, exalt? (27) You are our consciousness; mind and strength, without you, all are like a corpse, how are we going to praise you? (28) You, having connected the three gunas, mislead your maya us, like an ignoramus, so who will be able to comprehend you? (29) The image that we saw in the house of Daksha that show out of compassion about Parameshwari! (Thirty) Not seeing you, the Creator of the world, Maheshwari, we fell into despondency. For us, you are the breath that animates our dead bodies. (31)

With these words, the glorified Great Goddess, seeing the sadness that swept the gods, and the excitement of Shiva, in the heavens revealed the representation, (32) How, by becoming Kali, she appeared at the sacrifice, And how Chhay, through her own Maya, entered the fire. (33) They looked at such [games] of Prakriti without taking their eyes off.

And Shiva was called by the Great Goddess: "O Mahadeva, be strong! (34) Again I will find you [as a husband], like the daughter of the Himalayas Born from the womb of Mena, I tell the truth. (35) I will never leave you, O Maheshwara; your breast is the refuge of Mahakali. (36) Therefore, you are Mahakala, the destroyer of the world. Of your arrogance, you told me something. (37) Because of this misconduct I am in the image of [your wife] I will not stay for a while, so let your heart be calm, Shiva! (38) I will call a means, one to it, Shambhu, And in a better way than before, you will find me. (39) Tu [woman] - my reflection, which went into the fire, about Maheshwara, Burying yourself on my head and praying for me, wander the earth, O Shiva! (40) Her body, divided into many parts, will fall on the earth's firmament. Where her yoni falls, the finest among the Pithas, The great pitha will

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arise, purifying from sins, (41) There, being in the midst of asceticism, you will find me again. "(42)

Molviv such words and Mahadeva calming again and again, she disappeared at once, about the bull among the wise men, (43) And Brahma and the rest of the Thirties dispersed in their mansions.

Then Shiva, again coming to the abode of Daksha, o sage, (44) "O dear, about Sati, about Sati," - he sobbed like an ordinary person. Entering the sacrificial hall, the body of Chhaya-Sati, (45) Brilliant, he saw lying on the ground with closed eyes. Seeing her unharmed, like an ordinary sleeping woman, (46) with a heart sobbed with sorrow, such words were said by Shiva: "O Sati, I am your husband, Shambhu, who has come to you. (47)

Rise, as before, why do not you answer me?

Me, sinner, and Dakshu hurling into the vast ocean of sorrow, (48) you yourself have disappeared, blinding us with your maya. I will never leave you, the only one dear to me, as my own life. (49) And how much should I wander in the highest bliss on earth, carrying your body? "

So lamenting in various ways, like an ordinary person, Shambhu (50) she put her arms around her and put her on my head, oh muni. Carrying the body of Chhay-Sati on the head, Shankara (51) got the highest bliss and started to dance on the ground. Brahma and other lords of the gods, led by Indra, (52) having ascended the chariot, we went to see the sky from an unprecedented sight. The flower rain was poured, and pramathas everywhere (53) they blew into musical instruments and danced, shiny bows. Then laying [Chhaya-Sati's body] on his head, then taking in his right hand, (54)

Then to the left hand, then to the shoulders, Then on the chest, with joy Sadashiva (55) He gave himself to the dance, striking

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the ground with shocks of his feet. A month in his own world became a tilak on his forehead, (56) And the fallen stars became shiny braids. The sun, residing in its world, turned into an ornament for the neck. (57) Turtle and Ananta, in pain, land [with themselves] set out to throw off. Under the breath of the wind caused by the dance, the mountains, (58) Beginning with Sumeru, the great Muni swayed like trees. Thus, by bringing the creatures into the waves, the whole earth (59) Shiva walked around, carrying the body of Chhay-Sati on his head.

He, full of great bliss, thought to himself: (60) "O Sati, my wife, leaving shame before the world, on my head I bear your reflection, my happiness is great!"(61)

Thus, talking about my happiness, Sadashiva, Filled with the highest bliss, he constantly danced. (62) The whole world was agitated, the birds fell dead, Creatures thought that before the end of the world came the end. (63) By order of Brahma, the seers performed the [rite] of the swastika, And the gods were puzzled:

"What happened? (64) We do not see the means of preserving the world. For the sake of our perdition and the destruction of the world, Daksa (65) He took a vicious sacrifice out of dislike for Shiva. Blissful Lord Shambhu, rotating eyes, (66) He does not realize the adversity that threatens beings. How will the god who creates the destruction of the world be pacified? "(67)

"I will call you a remedy, O Thirty, and you will diligently resort to it,"

So said the Great Goddess, - the body of the goddess-reflection (68) on the ground, breaking up into many parts, definitely fall. Wherever a part of her body fell, (69)

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That place will become a great pitha, a holy ferry. " What she said is never false. (70) The body of Chhaya-Sati will fall to the surface of the earth.

I, in order to preserve the creation, having undertaken the highest effort, (71) Located on the head of Maheshi, full of the highest bliss, The body Chhaya-Sati scattered, (72) [Striking] the disk of Sudarsana, while Lord Shambhu will know nothing. When I do this, protecting the world (73) the goddess, who has the nature of Brahma, will guard me from Sankara.

The goddess said: O Lord Vishnu, Jagannath, if you are able to do so, (74) then the world will be guarded; otherwise the light-over will come. (75)

Sri Mahadeva said: Then Vishnu, the powerful guardian of the world, (76) The body Chhay-Sati scattered parts. As if in great fear of the Lord, the impact of Sudarsan's disc, (77) [Dumping] him from the head of the Highest Lord, whose heart was filled with bliss. When Shambhu, dancing, touched the ground with his feet, (78) then the disk threw [Vishnu] and cut the body of Chhaya- [Sati]. Divisions of the Vishnu disc part of her body (79) they fell to the ground in different places, oh great muni. Those great ferries, places of liberation on earth, (80) Pithis, who give siddhis, are places that are difficult to achieve even for the gods. Who in them in honor of the Goddess homa, puja and others (81) He makes it, the fruit is ten times myriad more, oh great muni. Conducting japa in them, the Great Goddess sees firsthand a man. (82) The wicked are freed even from the sin of killing the brahmana. Members of the body Chhaya- [Sati], fallen on the ground, (83) Turned to stones for the good of all beings. Brahma, Vishnu, Rudra, Indra and the rest of the gods, O sage, (84) when they came, they asked Parameshvari to remain for the service of her. Thus, after the body of Chhaya-Sati was cut by the Disc Holder, (85)

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Feeling that his head had lost his burden, Shiva, having found peace, I saw that the whole world, full of moving and motionless, was excited. (86) In the meantime, Vishnu Narada, the son of Brahma, For the sake of pacifying the God of the Gods in his presence, he sent: (87)

"Go, O Narada, good to you, and Shiva calmed for me! You are capable of this, oh wise son Brahma. (88) Shiva, the supreme lord, tormented by grief in separation from Sati, What will he do, that can destroy the world? (89) That the heart of Maheshvara from now on was calm, So do it, wise man, console Sadashiva! "(90)

After listening to his words, Narada went to Shiva. Having folded his hands, he appeared before the God of the gods. (91) Dancing, he saw Narada, standing, folding his hands, And he said: "Where has my chaste Sati gone, dear to me, like her own life?" (92)

Narada said: Let your heart be calm, O Shambhu, Sati you will regain, After all, your Sati is eternal, why, even when she saw her retreating into the heavenly space, You did not believe, O Supreme Lord? Until the time of the universe you do not kill, about Shambhu, be strong! (93-94)

Shiva said: What do you want me to do? "Why are you talking, O Narada, [so]? Why should I destroy the universe before the term? (95) Tormented by sorrow in separation from Sati, the body of Chhaya-Sati Finding, I forgot my sadness, but who is that, (96) Cruel, that her body was stolen from my head?

Narada said: Let your heart be calm, God, I will tell you everything. (97) be merciful to us, O Mahadeva, interrupt your dance, bringing destruction. Your dance is plunged into disaster, the earth plunges down, (98) all the mountains fluctuate, and the gods left the sky. To destruction all the

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Universe goes along with the gods, asuras and people. (99) You do not notice you with your own end of the world. Why, dancing, you devastate the world, oh Lord? (100) what is the use of destroying it for yourself? The keeper of the three world of Vishnu, seeing an amazing disaster (101) and wanting to comfort you, the CD of Sudarsan took, And throwing it, gradually dissected the body of Chhay-Sati. (102) where the members of her body fell to the ground, There were great Pithas, beginning with Kamarupa O Lord! (103) It was said by that Mother of the world, revered by you, before: "This body will fall to the ground, (104) Splitting into many parts, for the glory of the great Pith. Therefore Vishnu did so, be calm, O Sadashiva! (105)

Sri Mahadeva said: After these words the sage interrupted his dance of Sadashiv. Sighing every minute, he cast a curse on Vishnu, Kamala Spouse: (106) "Vishnu in human form will be born on earth In Treta- [south], in the Sunshine, because of my curse, it is certain. (107) Like Sati, his most charming spouse, dear to him, like his own life, Having made and leaving its reflection, it will disappear by the power of magic. (108) and also he will be blinded by maya And with a heart full of bliss, he will go to distant lands. (109) How Vishnu separated me from the reflection of his wife, Like a cruel rakshasa, and a bull among Rakshasas (110) With him will act, unmerciful, having stolen the reflection of the spouse, True, the truth [this], oh great muni, And just like me, grieving his heart burns. (111)

Sri Mahadeva said: Putting such a curse on Vishnu, Shiva came to himself and, opening his three eyes, he saw the three worlds. (112) having seen yoni in Kamarup, with hairs rising on the body, Girish himself was excited by the passion. (113) Yoni, just looked at Shambhu, bewildered by the desire, Piercing the ground, as if began to go into the underworld. (114)

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Having noticed this, Sankara, by his part himself becoming a mountain, He supported yoni with a joyful soul, describing his happiness. (115) in all those Pithas, beginning with Kamarupa, personally in the image of the stone lingam, he entered, he settled there. (116) He remembered those events that had been forerun to her, oh muni, about how the perfection of selfless devotion in Yoni-pith, he will again Maheshvari, (117) And then, with a pacified heart, he rushed toward yoga, the wise man travelled through the air to his highest abode. (118)

Thus ends the eleventh chapter called Legend of Chhaya-Sati
of Mahâpurâna Śrī mahābhāgavat of Maharsi Veda Vyâsa

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Chapter 12

Description of the greatness of Kamarupa

Sri Mahadeva said: Narada engaged to Sri, visiting the presence of Vishnu, He told me what the God of the gods did. (1) Hearing about the curse that Shiva imposed on him, and so on, Vishnu appeared with Brahma in Kamarupa, (2) To see and comfort the god Mahesh, whose heart was filled with sorrow, and the body washed the streams of tears. (3) Their arrival, having noticed, the Blessed Shambhu sobbed all over his throat, having lost his wife Sati, like a simple man. (4)

Brahma and Vishnu said: Why, O Lord of the Gods, you cry in vain, O Sankara, Even seeing and recognizing the living Sati, like a fool. (5)

Shiva said: You tell the truth, I know that. Sati in the form of Prakriti, Eternal, having the nature of Brahman, pure, producing creation, maintenance and destruction, (6) I saw with my eyes after the destruction of the sacrifice of Daksha. I had never seen her like this before, my ex-wife. (7) My heart rushes to my house now. How can I find Maheshwari again, like before, (8) call me a fool now, O Brahma and Vishnu.

Brahma and Vishnu said: Staying with a calm heart here in Kamarup, (9) Perfect asceticism zealously with the thought of it! This is the great Pitha, and here the Most High Mistress, with her own eyes, (10) the goddess gives the sadhaks visible fruit, without doubt. Who is able to reveal the greatness of this Pith? (11) You know everything, the omniscient Supreme Lord, Why tell us; let your heart be calm, O Shiva! (12)

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Shiva said: Here, I will diligently conduct severe asceticism. Nevertheless, this is what you told me today. (13)

Sri Mahadeva said: Having said such words, Siva gave himself up to the pacifist assiduously In Kamarupa, the great pitha, contemplating Paramesvari. (14) Brahma and Vishnu in that great pith also remained and zealously imposed severe penances on themselves. (15) After a long time, the benevolent Goddess, Mother of the World their eyes appeared, enchanting the three worlds, (16) And the Great Goddess said: "What is your desire, tell me!"

Shiva said: As before, out of compassion, you were my wife, (17) So again be merciful to her, oh mistress!

The goddess said: Soon I'll be you, becoming the two daughters of Himavan I'll find it, it's true, Maheswara! Because with joy holding her on your head, you indulged in dancing, (18-19) I, having become one part of the river Ganga, I will be your husband and will be on your head. (20) The other part by contacting Parvati, Sankara, as wife I will remain in your house as complete [manifestation], oh wise. (21)

Mahadeva said: Then the Blessed Goddess, the desired gifts Brahma and Vishnu were presented, she herself disappeared. (22) After this, the Great Goddess, divided in two, into the Himalayas she also went to the fold of Menaka [entered], herself as Durga stayed. (23) The eldest [daughter of Menaka] is the goddess Ganga, the youngest is Parvati-beauty. The wise Shiva with a joyous heart in Kamarup (24) Close to Camakhya, hard work committed cruelty. Thanks to the greatness of Mahapithea, the Blessed Goddess herself, (25) [Becoming] supportive, Mahesh desired granted. And so, when anyone else in this pithes Maheshwari (26) He honors that she fulfills the coveted desire.

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Narada said: Tell me about the greatness of Kamarupa, Maheswara! (27) Where the Blessed One, with her own eyes, presents visible gifts, of the following one after Pith, she is the best, O Supreme Lord, (28) because there you venerated the Lady, revered.

Sri Mahadeva said: There arose fifty-one Pitha, an ox among the wise, (29) Because of the fall of Chhay-Sati's body members on earth. Of these, the best Pitha is Kamarupa, oh wise, (30) Where the Blessed One herself is personally conscious. Having come to that great Pith and bathed in the waters of Lauchitsya, (31) even a person who has lost the life of a brahmana, immediately freed from the bonds of being. Brahmaputra is personally Janardana himself in a fluid state, (32) and in his [waters] the one who has bathed is cleansed from all sins. Having washed there and with devotion having performed tarpanu to the ancestors, as prescribed, (33)

[Goddess] Kameshwari let the sadhaka perform worship with this mantra;

"Kameshwari, Kamakhya, who lives in Kamarupa, (34) The Lady of the Gods, the color of salted gold, I worship"

Then coming to Manasakundu and other tirthas, (35) after bathing and so on, entering the place of pilgrimage, as prescribed, having seen the Pitha, the person immediately becomes liberated, and not otherwise. (36) There, in accordance with the dictates of the tantras, honoring the Most High Mistress, Performing japa, homa and stuff, what kind of fruit does he eat, (37) That [fruit] I cannot describe even with myriad mouths. Who will overtake death in this place of pilgrimage, O Mysterious, (38) He immediately reaches liberation, though, it's true, without a doubt. To what many words? In this place of pilgrimage, about the wise, (39) the gods wish to die, and even more so people and other [creatures]. So, oh dear, I have briefly described to you, O

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great Muni, (40) The greatness of Kamarupa, taking away all the sins. In this place of pilgrimage, Shiva, praising Maheshi, imposed penances on himself, (41) Sati, divided into two parts, entered the house of Himavan. So in the house of Daksha, the highest Prakriti was born. (42) Spreading great glory for the sake of the salvation of beings, she went to the womb of Menaka to regain Maheshwara. (43) Who is this legend about the deeds of the Goddess, taking away great sins, Listens with devotion to the highest, he attains the position of Shiva. (44) Gods, people, gandharvas, yakshas, rakshasas, caranas - All his commands are followed in this world, no doubt, (45) and nowhere they are violated by the fact that he [this narrator] listened. And even an impregnable fortress will not immediately be obeyed. (46)

Through the hearing, the sins committed in the past life go away, His enemies perish, and the offspring grows. (47) [People] who, having reached the birth in a mortal world, do not listen [to utterance] this, the birth of those vain among the mortals, though it is, oh wise. (48) Hearing this tale of the deeds of the Goddess, a cure for the ailments of the mortal world, immediately the person becomes liberated during life even if he is the greatest sinner. (49)

Thus ends the twelfth chapter called Description of the greatness of Kamarupa of Mahāpurāna Śrī mahābhāgavat of Maharsi Veda Vyāsa

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Chapter 13

Devi's birth as Ganga

Sri Mahadeva said: Listen, oh dear, I will tell you how Sati herself, divided into two parts, from the womb, Menaka was born as a daughter of Himavan. (1) At first there she was born as her own part as a light-skinned Ganga, In order to stay on Shambhu's head, being in a fluid state, O sage. (2) Then she was born as Gauri, the complete [part], consort of Shiva. About how, out of love, half the body of the Great Lord (3) She became like the Ganges Hear this, O wise one! Hearing about this, even the sinner attains liberation, the brahmana of life deprived. (4) Daughter Sumeru Menu - the wife of the mountain lord, Her mother acquired her own part of Maheshwary, (5) [Like] Ganga was born from her womb. Chaste beauty hot dog has given life to the daughter with enchanting body and charming face (6) on the third day of the bright half of Vaishakha at noon. Ganga was fair-skinned, with a beautiful face-lotus, (7) Three-legged, black-eyed and four-handed. Then the mountain lord, delighted with the news of the birth of his daughter, (8) He arranged a festival and distributed rich gifts to the brahmanas.

In her father's house she grew up, like the moon [grows] in the bright half (9) or like a river [filled] with water in the rainy season. Once Indra was among the mountains, having seated her on her lap, on the female half (10) He sat, and then Narada appeared, Brahma the son, to see the Ganges, knowing that in her image was born as a part of Bhagavati, (11) Prakriti, honoring which, Khara in Kamarupa stayed. The mountain ruler, seeing him, fell at his feet, (12) and then paddyu and achamanu presented, he said, the fullness of respectfulness.

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Himavan said: O sage, because of my happy fate, I have the opportunity to behold you. (13) Now you are in front of my eyes, O brahmana, why did you come here?

Narada said: I heard from people that a daughter, beautiful in all members, (14) A certain one in your house was born, I came to see her.

Himavan said: Oh, from this my happiness is even greater! [In front of you] I bow. (15) To see her, you have appeared which even the gods cannot easily meet.

Narada said: You are happy, you have accomplished everything that is perfect, you are the owner of all blessings, (16) because this daughter is difficult for you even for gods.

Sri Mahadeva said: Having said such words to the mountain lord, muni from the greatest curiosity (17) from his knees she was transferred to her own with reverence. The sage, having set the Ganges on his knees, clearing the three worlds, (18) "I'm happy," he said, and his hair rose up. Then the joyful Indra turned to the mountain [master] among the wise men of Narada smiling: (19) "Do you know for sure who your daughter is or not?"

Himavan said: I know that my daughter is an enchantress marked with good signs, (20) and no other feature is known to me, about the bull among the wise men.

Narada said: Root Prakriti, thin, which was formerly the daughter of Daksha (21) by the name of Sati, that Goddess own part, oh wise, this daughter of yours was born to regain Haru's husbandhood. (22) "Ganga" - this name is given to her, taking away all the sins. She is the savior of beings, delivering from great sins. (23) Her wedding in the heavenly city on a high mountain will be played, And Shiva, as before, she is destined for a wife. (24) To take her to the heavenly city, Brahma, the progenitor of the world, coming to you

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personally, will ask diligently. (25) Then you entrust the enchantress to the cares of Brahma, and he, taking her to the heavenly city and calling Shiva with reverence, (26) He will give his beautiful daughter your wife.

Himavan said: you are aware of things that were, are and will be, (27) Thanks to the eye of wisdom everything is available for your sight. That the Creator is predestined, it will happen, and not otherwise. (28) And what can I do? Let the Master's desire be in vain!

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Narada said: Listen, O Brahma, I will tell you how the hatred of the Great Lord (37) To us will cease, for the sake of it there, about the Lord, Where [is] the Lord of the mountains, betrothed to Sri, the bearer of [gifts], the expert of the highest dharma, (38) Go along with Indra and other gods And ask for the Ganges, and then he will give it back. (39) Then, bringing her to the heavenly city, a great feast Arrest and, summoning Shambhu, give Gang to him as his wife. (40) As Chhaya-Sati was on his head, also she in a fluid state, it will certainly be, (41) And then Maheshvara the Blessed is pleased.

Brahma said: O son, let thy long life be, and let thy words be fulfilled, (42) And then in joy will Shambhu stay. Go, O son, rather to the gods led by Indra, (43) And tell us about what happened, let them come to my presence.

Sri Mahadeva said: Satisfied with the words of Brahma, the sage Narada (44) there, where the gods, great in spirit, beginning with Indra, abode, oh wise.

Narada said: O King of the gods, I came from the world of Brahma, O Lord, (45) in your presence sent by the father, Great Spirit. In the mortal world, in the house of Himavan his daughter Sati herself was born, (46) the great goddess by her half of the Ganga, purifying the three worlds. In order to bring her into the heavenly city, Brahma went to earth, (47) so go immediately to the mortal world, O best among the gods.

The gods said: You say, oh best among muni, that in the world of mortals herself Sati was born? (48) And about this event Mahesh is informed or not, oh sage?

Narada said: Taking her to the city of the gods, I will go to Sankara, (49) and you, O Gods, in the presence of Brahma, hurry!

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Sri Mahadeva said: Exclaiming: "So be it!", The hosts of the gods went to the city of Brahma then, (50) At the head of Indra, the best among the wise men, with lotus-blossomed faces, They bowed before the great spirit of Brahma, the Lord of the universe, (51) And they said, folding their hands: "What do you order, O Lord?"

Brahma said: Sati, Maheshwari in the house of Himavan was born [as] the Ganges (52) His half, and also there she will be born Uma. Now we will go to take her, the best, to the heavenly city, (53) and you, [leaving] your monasteries, let us go together at once. Indra, Kubera, Varuna, Soma, Surya, Agni and Maruta (54) let them come along with me, and the sensible Narada.

Sri Mahadeva said: Exclaiming: "Let it be so!", The gods led by Indra came forth, the bull among the wise men, (55) And Brahma, together with the great seer Narada, went hastily In the presence of Himavan, intent on asking Ganga. (56) In the first part of the night, the best among the mountains is the Ganges itself, the great goddess of advertising in a dream, knowing the deeds of the gods. (57) At the end of the night she showed him a dream: A certain goddess, bright, three-footed, and sitting on the makara, (58)

She said, "I am your father's daughter, I am Sati, the original, one Prakriti, daughter of Daksha, the progenitor of creatures. On the sacrifice, [arranged] by the father, she left Siva, her husband. Torn by parting from me, Shiva, staying in Kamarup, (59-60) It is an act of asceticism, in order to find me again as a wife. By thee, I was honored as a daughter, (61) Therefore in your house I was born to my half now, the other half I will also be your daughter to the world. (62) Brahma and the rest of the Lords of Thirty will be to take me away, by persuading you, I will go to heaven with them (63) and I will find in the husbands Shambhu, given by

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The gods, great spirit. Do not worry about me, Father, never falling into delusion. (64) It was foretold before, O dear one, and you should not mourn. "

Having said such words in a dream to the Lord of the mountains, the Ganges, o the sage, (65) disappeared, and the mountain king awoke from a dream And began to reflect on all that advertising goddess. (66) The Lord of the mountains left that delusion in which he formerly stayed, and then those gods, led by Brahma, appeared, the bull among the sages, (67) in the house of Himavan, mighty, desiring to take the Ganges away.

Bowing, Best among mountains, he said, wise: (68)

"Why you have come, O gods, tell me as it should!"

The gods said: [As] the giver of all the worlds thou art glorified, O lord of the keepers of the earth, (69) for charity now we have visited here in your presence, Horus! After listening to their words and remembering what they said in a dream, (70) and also Narada said, Gora did not say a word in response. Then, after reflecting, the Great Mountain Peak said to the gods: (71) "You are rulers of the three worlds, why should you ask for alms, O gods, what I shall give you, tell me now!"(72)

Brahma said: Listen, oh dear, I'll tell you what they were for. These gods, adorned with all the jewels, are in your hail. (73) The highest Prakriti, herself born a chaste daughter of Dakshi Sati, She chose Siva, the ruler of the three worlds, as her husband. (74) The Madman Daksa, who blasphemes Shiva, the lord Shiva hated, a great sacrifice made, about the bull in the midst of the mountains. (75) There he invited all the gods, led by Indra, [Including] Vishnu and me, in the deep delusion of Sati and Shiva neglecting. (76) This angry Great Goddess herself to go to the city of Daksha I realized firmly held by Mahesh, about Horus. (77)

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I think of myself as her lord, Shambhu caused her insult, Angry with this Sati left Shiva and went to the house of Daksha. (78) Daksa, blinded by maya, Shiva did not cease to scold. Therefore, leaving him, like Siva, guilty before her, (79) And having led them into error by the death form of Chhaya- [Sati], She herself, eternal, having the nature of Brahman, complete, disappeared. (80) Torn by such grief, Shiva, the lord of the three worlds, Holding Chai's body on his head, he danced on the ground. (81) Seeing that because of this dance the earth is ready to descend into the underworld, the companions of the gods called to Vishnu: "Save the three worlds!" (82)

Then the disc Blessed Vishnu, the highest Husband, The body of Chhaya-Sati gradually began to dissect into pieces. (83) Saddened by parting with her body, The Highest Lord Until now, in anger at us is, about the bull among the holders of the earth. (84) Ta Dakshayani is the goddess now in your house partly as your daughter Ganga, the empress of the three worlds, was born. (85) She, the former wife of Shiva, will regain it [for husbands] only in anger does Sankara remain with us. (86) Therefore, if you give us this girl, then, taking her to the heavenly city and having a great feast, (87) Mahesh will give it to her and find peace. Goddess, who in the full image will be another [your] daughter, (88) You yourself will give it to Mahesh, You trust us, too, and we, having taken it away, Shambhu will entrust us with care, O Hora! (89)

Himavan said: Daughters do not always remain in the father's house, for the good of another, let her be a daughter, but not for her own never. (90) It is known to me, but nevertheless in my heart the unbearable sadness caused by separation from the Ganges will live. (91)

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Sri Mahadeva said: Molviv such words, the best among the mountains, with eyes full of tears, and He sobbed loudly, holding Ganga on his knees, wise. (92) Ganga said to him: "Father, leave sorrow for me. Brahma, give me, and I will go to heaven today. (93) I will not be far away from you, and you will not be far from me. You are an admirer, through reverence attainable, I am always near. (94) Saying such words to his father and bowing, the daughter of the mountains I went to the presence of Brahma, to my betrothed, Lord of the Bhutas. (95)

Thus ends the thirteenth chapter called Devi's birth as Ganga of Mahâpurâna Śrī mahābhāgavat of Maharsi Veda Vyâsa

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Chapter 14

Wedding of Ganga

Sri Mahadeva said: Then Brahma with the consent of Indra Mountains Ganges, oh wise, In the Kamandal, placing, hurried to the city of heaven. (1) And Mena, coming to the presence of Indra amid the mountains and the daughter did not see, the bull said the word among the mountains: (2)

Menaka said: Where has my daughter gone, O Sovereign, Ganga, dear to me, like your own life, O lord? Sitting on your knees, who took her away, say! (3)

Sri Mahadeva said: Then with eyes full of tears, Himavan told her, on the fact that at the request of Brahma Ganga went to heaven. (4) Hearing this, O best among the wise men, saddened by separation from the Ganges For a long time Mena, the wife of the mountain king, sobbed. (5) Then she was comforted by Indra among the mountains, the best of the wise, passing over everything that was said by the Ganges itself. (6) Then his daughter was angrily cursed by the husband of the mountain [king] Ganga, who had retired to heaven, without a word, even dear, as her own life: (7) "Because with your mother without a word, you went to the third heaven, Therefore, having taken a fluid state, you will return to the earth! "(8) After uttering such a curse, Mena, the wife of Himavan, The goddess entered the house, O Narada, and with her the mountain king. (9)

Then the gods, taking the Ganges to the heavenly city, have arranged a celebration in honor of her wedding, oh wise. (10) Narada sent Brahma with a joyful heart In Kamarupa, the great Pitha, to bring with reverence Shambhu. (11) Then Narada, going to Kamarupa to Maheshwara I saw him,

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immersed in yogic contemplation, which put him to the highest goal, (12) Occupied by the tranquility of the senses, meditating on the great conjunction, Shining like a thousand midday sun, with eyes that shine exactly Month. (13) Seeing the Lord of the gods, Narada, staying there, with fear in my heart I thought that the contemplation of the Great lord would be broken: (14 "If I tell him about the birth of the goddess Sati in the house of Himavan, Then his contemplation will be interrupted. (15 If I do not say, I will break the promise Or maybe after hearing about the new birth of the goddess Sati, Maheshwara, (16) Filled with the highest satisfaction, I will be happy. "So meditating, Narada slowly approached Shambhu and he turned his speech to a god whose heart was only attached to yoga.

Narada said: O God of the gods, before you I bow, be merciful to me, O Master of Peace, (17-18) to who your Satie is going to bring to you. Your Sati was born again, who wants you as her husband, oh lord. (19) Come, to accept it, leave yogic contemplation.

Sri Mahadeva said: Hearing this, Mahadeva interrupted contemplation (20) and he got up, saying: "Where is my Satie?" Then he was answered by a divine seer: "I was born as a daughter of Himavan (21) perfectly oh-so-called Ganga by its part is that goddess Sati. Brahma, bringing her to heaven with all the gods (22) with the thought of marrying you, he sent me, O Lord, Go and take in the wife charmer! (23) Then Brahma showed the beauty, in Kamandal The living part, the purifying three worlds, the narrowed Shiva. Mahesha, having taken her as wife, went, about the wise, (24) On Kailas, with a pacified soul, surrounded by all pramaths. She, staying in the kamandal, the magical city of Hara (25) having reached and taking a fluid state, she began to descend to earth. From heaven to earth as a sacred river appearing, (26)

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Ascended the descendants of Sagara and, filling the sea-ocean, I entered the world to save the creatures, O Narada. (27) Thus, as a part of being born as a daughter of Himavan, O sage, Sati, a supportive Mother of the World, had Mahadeva as her husband. (28) Then another [daughter of Himavan], oh best among the wise, Saty herself She was born in full image and Sankara found her husband. (29)

Thus ends the fourteenth chapter called Wedding of ganga of
Mahâpurâna Śrī mahābhāgavat of Maharsi Veda Vyâsa

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The origins of Shaktism

Shaktism is one of the three main directions in Hinduism (along with Vishnuism and Shivaism), the core of which is the cult of the Goddess-Mother, female, personified in the guise of different indian goddesses and, above all, the wife of Shiva, known by the names of Devi, Kali, Durga, Parvati, and others.

It should be noted that in ancient times the cult of the feminine principle was characteristic not only of India, but also of almost all peoples inhabiting the Eurasian continent. On the vast expanse from Spain to Siberia are found figures of women, created from stone, bone, still rising to the Upper Paleolithic and clay. These figures are called "Venus", and all of them are characterized by a hypertrophied image of the organs of procreation and feeding, while the head and limbs are depicted conditionally. Most archaeologists believe that this is where the idols of the Goddess-Mother, whose cult in the primitive epoch were universal. The Mother Goddess was for the people of those days personification of all nature (Myths of the Peoples of the World, vol. 1, p. 178).

Previously, scientists identified the veneration of the feminine principle with matriarchy, who lived in ancient societies. The opinion that the cult of the Mother Goddess was formed in conditions matriarchy, was shared by many scientists, but for the first time it was expressed by RP Chanda in 1916. Modern anthropologists, however, do not consider matriarchy obligate stage of social evolution preceding the patriarchy. Conceptually, absolute, all-pervading patriarchy is now rejected by historians, but this, of course, does not give any reason to deny the existence of ancient societies individual social norms, customs and institutions that bear the

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stamp matriarchy (Bhattacharya, pp. 1-3).The same applies to ancient India. In

India, especially in the east and south,There are separate tribes (called backward), which preserve the primitive social organization of the matriarchal type. Many written sources (Mahabharata, Ramayana, Purana) mention the existence of a whole kingdom of women.(Stri-rajya) (Bhattacharya, pp. 3-4).

In ancient societies, the whole life of the human collective was centered around the woman; The woman was not only the successor of the family: all habits, norms of behaviour and traditions were transmitted through a woman. Maybe, there was even no idea of the relationship between sexual intercourse and pregnancy and of the child, respectively, in the minds of the people of those times, the man played no role in the cause of procreation. Therefore, the cult of the Mother Goddess took an absolute, dominant position in religious beliefs (Bhattacharya, pp. 6-7).

At a later stage, the emergence of awareness of the role that a man plays in the matter of procreation, introduced the male element into the religious sphere. But since this role of man in human reproduction is less obvious, initially, the male principle was conceived as a weaker and dependent correlate. Who is the female deity. This is reflected in the myth of a mortal lover goddesses (Cybele and Attis, Aphrodite and Adonis) (Bhattacharya, page 7, Myths of the Peoples of the World, t. 1, p. 179).

Later, the farming (farming and cattle-breeding) change of the farm to the appropriator (hunting and gathering), and further development religious beliefs depends on the type of producing economy that is inherent in this or that people. Since cattle raising, which originated from hunting, was a man's occupation, then in the cattle-breeding societies the role of the male sex, respectively, male deities not

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only become on par with women, but also push them into the background. Agriculture, on the contrary, on the initial stage It was not the occupation of women that resulted from gathering, so the peoples, the basis of the economy was the cultivation of land, the cult of the Goddess-Mother, tives, receives an additional impulse. Fertility of women in representation the first farmers were magically associated with the fertility of the earth. The Earth-la, the soil was likened to a woman sowing a field - a woman "carried in his belly. " The birth of new ears from corn was likened to the birth of a son. And so in order to promote good harvests, as well as young juvenile fertility, revered the Mother Goddess. In likening the woman to the earth, different magical rituals, ancient people sought to unite the power of female fruitfulness with fields and gardens. These rituals could have different forms: a ritual dancing and dancing before the god of rain, plowing the field with naked women, erotic dances and ceremonies (Bhattacharya, p.8, Hinduism, p. 188). One of the similar rituals is colourfully described in the historical and fantasy novel of D. V. Morozov "Twice-born" (Morozov, pp. 23-24). Tantric ideas and practices in India are Later, undoubtedly, they originate from such primitive sexual rites. They are also associated with the famous orgiastic festivities in honor of Ishtar in Mesopotamia and Cybele in Asia Minor.

Therefore, perhaps, even in the Eneolithic (IV-III millennium BC), along with the image, the cult of agricultural goddesses, regarded as The deities of a lower level and considered patrons of this piece of land, a separate plowed land. Gradually with the expansion of various kinds' ties and awareness of the unity of the destinies of all farmers, the image of the goddess of land reshuffles a broader, all-people nature. It starts to be considered a universal the mother of all plants and animals (Rybakov, p. 366).

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And even earlier, in the Neolithic (VIII-III millennium BC), during the epoch of the spread of the Earth-Mother. Another important feature is added to the image of the Mother Goddess. In the minds of people The notion of a dialectical relationship between death and new life. Therefore, the burial ritual is complicated: the deceased returns-In the womb of mother earth, which begets all life. And the Neolithic Goddess It is not only the mother who bestows life, but also the mistress of the kingdom of the dead. Hence the image Ereshkigal in the Sumerian-Akkadian and Persephone in the Greek mythological system (Bhattacharya, p. 11). At the same time, along with the massive, Several other female images appear in the gurus: for example, figures with raised hands and figures in combination with the altar and ritual suck-house (Rybakov, pp. 166-168, 178). Perhaps these are images of priestesses, because many In ancient times (Gauls, ancient Germans, etc.), the cult was women. Also it is possible to recollect priestesses of Dionysus in Greece or Vesta-lok in ancient Rome. Witchcraft and magic also involved, mainly, women (Bhattacharya, pp. 7-8).

A characteristic example of an early agricultural culture, the cult of the Mother Goddess is inherent in the Trypillian culture that existed on the territory of Ukraine, Moldova and Romania. Its flowering is at the end of IV - beginning of the III millennium BC. e. (Rybakov, p. 178).

Later in the early civilizations based on the primitive cult of the Goddess-Mother there is veneration of the great goddesses: Isis - in Egypt, Inanna-Ishtar - in Mesopotamia, Cybele - in Asia Minor, Ma - in Thrace and Crete. In Ancient Greece functions of the Mother Goddess were distributed between Gaia, Demeter, Artemis, Afro-Dita and Athena, and in Ancient Rome - Tellus, Ceres, Diana and Venus. In the simplicity of mythology, the great goddess relates to the dying and resurrecting God-gom (Inanna and Dumuzi, Tammuz and Ishtar, Isis and Osiris, Cybele and Attis,

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Aphrodite and Adonis) (Myths of the Nations of the World, vol. 1, p. 179).

By the way, the Bible, which, although inherent patriarchal worldview, holds the myths associated initially with the cult of goddesses? So, the myth of creation Eve from the rib of Adam has as its source the Sumerian tradition, according to which The goddess Ninhursag, wishing to save her wife Enki from pain in the rib, ordered to be born to another goddess - Ninti (lit. "madam rib"). But since The Sumerian word "ti" also has the meaning "life", the name of this goddess may be translated as "lady, (giving) life." But the Jews, perhaps, remember only one meaning of the word "Ti" is an edge, hence the well-known plot of the "the appearance of a woman from the rib of a man (Gulyaev, p. 258). And another well-known bib-The Lei myth - about Abel and Cain - is a late mutated version of the shu-the myth of the rivalry of the shepherd Dumuzi and the farmer Enkimdu for love the beautiful young goddess Inanna. Like the Jewish god Yahweh, the Bible becomes in her place, Inanna gives preference to the shepherd, but the conflict ends without (Gulyaev, pp. 230, Myths of the Peoples of the World, vol. 1, p. 230).

In Christianity the cult of the Goddess-Mother found its continuation in honouring Bo-a little town. In the canonical gospels, the image of Mary, the mother of Jesus Christ, an insignificant place, and her cult was alien to the original Christianity. Various fantastic stories about the mother of Christ began to appear from the end of the second century, for the wider the spread of Christianity, the more it included the traditional customs and beliefs, the more divine attributes were attributed to Mary. At that time, the cult of various female deities in the territory of the Roman Empire was very common. The need for veneration of the feminine principle, in the worship of ma-Teri-intercessor remained

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among the adherents of these cults, who accepted Christian and Mary

merged in the beliefs of believers with powerful goddesses, mothers and endowed with their features and functions. The deification of Mary is far from being was immediately adopted by the church. As early as the IV century between individual groups of Christians there were heated debates about the attitude towards the cult of the Virgin Mary (Svenitskaya, pp. 311-317).

Widely the cult of the Virgin Mary spread in the IV-V c. To it begin to apply the names "Theotokos" and "The Mother of God", which were the epithets of great pagan gods, guin (for example, the great mother of the gods Cybele). But finally Maria was known to the Virgin only in 431 at the cathedral in the city of Ephesus. One of the researchersearly Christianity rightly pointed out that the cult of the ancient goddess-mother "again revived in the cult of Mary, changing only the name and receiving a Christian coloring "(Svenitskaya, with. 318).

Of interest, of course, is the theme of veneration of the feminine principle in religion our ancestors. The Slavs had a constant epithet of the higher female deity "Mother of the Cheese Earth" (Myths of the Peoples of the World, vol. 2, p. 452). In the popular beliefs of God-associated with the "Mother of the Raw Earth", with the fructifying power of the earth, lived and in the pagan and in the Christian environment (the Mother of God, "Mother-Lady") as the chief the character of the agrarian cult until the twentieth century. (Rybakov, p. 357).

The connection of the supreme female deity to the earth, of course, is not accidental. If in immemorial antiquity, it was the cosmic female deity that dominated the system of

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religious beliefs, then in the primitive patriarchal environment and conditions the emergence of statehood, when the power

became entirely us, the original female deity has lost its dominant position. AT Finally, a new stable distribution of functions is created, which looks like this: heaven and the whole universe is governed by the male deity, and the sphere of the female God-There is still land, nature and fertility of the soil (Rybakov, p. 357).

In the pagan religion of the Slavs, the cult of two parturient women was very ancient, often represented in the image of two elks, two masters of the world. This cult originated in the hunting whose society and then moved into the agricultural. Later the mothers gave way The place of an autocratic patriarchal clan, with whom they simultaneously became to become a gender correlate. They were presented as goddesses prenatal and fertility, protectors of mothers and young children (Myths of the peoples of the world. 2, p. 385; Rybakov, with. 356). After the adoption of Christianity, the image of women in childbirth is also stylishly merged with the image of the Virgin, but information about them will be found right up toned of XIX century. (Rybakov, p. 356).

An important role in the religion of the Slavs was played also by Makosh (Mokosh), the goddess of the isobar- and patroness of women's works (direct continuation of her image After the baptism of Rus became Paraskeva Friday) (Myths of the peoples of the world, vol. 2, p. 169; Ry-tanks, with. 386-387), and Lada, the goddess of vegetable fertility, as well as the patron-marriage and family life (Rybakov, p. 408).

Now let's go directly to India. Most scientists believe that the veneration of the feminine principle played a central role in the religion of the Indian civilization

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(XXIII-XVIII centuries BC). In the ruins of Harappa and other settlements related to this civilization, archaeologists have discovered many small clay figurines semi-naked women in a sophisticated headdress and with decorated belt. On the chest, which are considered idols of goddesses. Often, the female deity is shown sitting on the branches of the tree ashvattha. It is believed that such a composition symbolizes the unity of the male and female beginnings, since the male deity is associated with two animals - with a tiger (or a tigress?) and a buffalo. The association of the goddess with a tiger (or a lion) is also characteristic of Hindu mythology, the vahana goddess Durga is a tiger (or a lion). In the image of the buffalo, a male deity is seen as fruitful. Rhodum, which in later Hinduism passes into the category of demonic beings and becomes an asura Mahisha, whose war with the Goddess is described in Devi-mahatmya. Hence the custom of the Dravidian-speaking peoples to sacrifice buffalo (Bhattacharya, p. 14, The Tree of Hinduism, pp. 25-38, History of the East, 394, Eliade, p. 403). The famous archaeologist J. Marshall believed that the Indian civilization was a matriarch-but Bhattacharya notes that such statements are based on very shaky grounds. He emphasizes that on the basis of archaeological finds it is very difficult to judge the social organization and the main aspects of the world outlook (Bhattacharya, p. 18).

At the same time, there is another point of view, presented by D. Kinsley, who generally calls into question the fact that the worship of the feminine principle in Hinduism goes back to the religion of the Indian civilization. Moreover, opinion seems to be incorrect to him, that the cult of the Mother Goddess occupied a dominant position in it. D. Kinsley decrees-There is no reason to believe that the figurines of women goddesses, and if we assume that they were female deities, it is not clear what place was occupied and what

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functions they performed in the religious beliefs of the Indian civilization. He notes that, unlike "Venus", mentioned above, the Indian figurines do not have hypertrophied lush-Many, on the contrary, are characterized by a subtle, boyish physique, an example is the famous figure of a dancer. At the same time they carefully the facial features are displayed, and in the "Venus", as noted above, the head was depicted conditionally (Kinsley, p. 215).

Of course, D. Kinsley does not completely deny the presence of traces of Proto-Sakticult in the beliefs of the Indian civilization. But all we can do about search for these tracks, it is only to assume, not to assert categorically. In-first, based on the fact that women's images are prevalent, that Indian religion was inherent in the cult of goddesses. Second, based on the analysis of these images, it can be assumed that these goddesses were also associated with the fertility of the earth, and fertility of animals. One can hypothesize that there was a single great bo-gui, thought of as the mistress of all life, both plant and animal, and this goddess was predominantly merciful in nature. Analysis of found images allows also to assume that she was associated with the male deity (Kinsley, from. 219-220).

